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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: I am cleansed by the blood of Christ, and I rest in the consciousness of perfect health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The increasing, multiplying power of Spirit moves all my affairs to success.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

CHARLES FILLMORE

TO ONE WHO judges according to the sight of his eyes and the accepted standards of life and death in the body Jesus was resurrected after He was crucified.

To one who understands the truth about man and the relation of Spirit, soul, and body; how the Spirit animates the mind and the mind the body, the resurrection took place before the Crucifixion.

It is plainly taught in Genesis that the Adam man had continuous life (not eternal life) in his body and that death came as the result of sin. Referring to Jesus Christ, Paul says in Ephesians 2:1, "And you *did he make alive,* when ye were dead through your trespasses and sins."

The status of original man cannot be explained in human language because we are ignorant of certain creative principles. We cannot explain how God creates through His word but accept the truth that there is an invisible force within men and the universe that keeps them going. This creative force works under law, and when that law is broken the orderly processes of growth in man deteriorate. God ideates a perfect man in a perfect world. These ideas are potential, as the tree is potential in the acorn.

Man has divine identity but neither understanding or experience. Ideas are imparted to the Spirit in man, which

ideas he appropriates and uses in the unfoldment of his mind and body.

Among the many ideas and their activities are life and substance. The contact of life and substance causes friction, which under certain conditions produces sensations of pleasure.

Right here is where man parts company with God. Instead of drawing upon his spiritual source for his ideas man indulges in the pleasures of sensation, loses the ability to contact the mind of God, and the whole race finally flounders in the mental confusion of sense, Satan.

Man inherits from God the ability to create through the power of his thought and word. The power that creates is also the power that can destroy. When man in his freedom began to turn to sources other than God for his ideas, he incorporated into his consciousness thoughts that clashed with the law of harmony and discord and destruction followed. Instead of the perfect body idea, which was being externalized in physical beauty, the clashing thoughts distorted soul and body and brought about separation and gradual disintegration. Then, as the Scriptures teach, death came through transgressions and sins.

To understand the Resurrection and how to follow Jesus in overcoming death we all need to realize that the whole race is involved in the transgressions and sins in thoughts that break the unity between soul and body and result in the greatest of human tragedies, death. We have thought ourselves into this destructive state of mind and we must think our way out of it. We are free agents and we have broken the creative law. God cannot perform miracles to free us from the results of our unwise use of a good law. We must begin a system of right thinking right where we are and gradually raise our mind, soul, and body out of the evils that ignorance has brought upon us.

Even God cannot compel man to change his mind, and we should quit looking for miracles to save us from our mistakes. However God has not deserted us but is seeking

to provide a means by which we can be helped to right thinking and the establishment of a state of mind in harmony with the divine law. A great spiritual man, Jesus Christ, who had experienced the temptations of the human and surmounted them, was sent into our midst with authority to impart to every willing soul the power to overcome the tendencies and sensations that evil thoughts had engendered in us.

This offer of assistance in escaping the mental miasma that seeks to destroy the race has been accepted by millions and a thought atmosphere has been created in which the creative Spirit is resuming its original power. However there has crept into the teaching the doctrine of a resurrection of the dead after death. This error involves God in the performance of miracles that contradict the law of individual freedom.

Jesus did not teach an after-death resurrection. He proclaimed: "I am the resurrection, and the life." "If a man keep my word, he shall never see death."

Jesus was born into the race thought so that He might reconstruct it in conformity with the divine law, which He did. Early in life He acquired a consciousness of Divine Mind and continued the adjustment until He effected the final unity at the Crucifixion. He grew in wisdom and understanding and even at the age of twelve discussed deep questions with the wise men of His day. He did not wait until after death to raise His life, but He said, "I have power to lay it down, and I have power to take it again." He purified and opened His mind to God-Mind just as we who follow Him must do, and He thereby cemented life and body under Spirit guidance.

Jesus taught that man has power on earth to forgive sin. Whose sin? His own of course. Did Jesus cast sinning thoughts out of His mind and body? Many illustrations can be given from His ministry. For example, when He drove the money-changers out of the Temple the Jews said, "What sign showest thou unto us, seeing that thou doest these things?" Jesus replied, "Destroy this temple, and in three days I will raise it up."

The Jews thought he referred to the Temple in Jerusalem, but as explained in the text, "he spake of the temple of his body."

The interview with Satan in the wilderness in which thoughts of greed, ambition, and personal glory are overcome clearly show the workings of Jesus' mind and what His thoughts were.

Those who are following Jesus in the regeneration will testify that they are required to overcome their sins as He overcame. As Paul says, He was "one that hath been in all points tempted like as *we are, yet* without sin." Paul is very generous in his claim that Jesus was without sin. Jesus taught freedom from condemnation, yet He denounced the Pharisees with sizzling indignation, denouncing them as thieves, hypocrites, sons of hell and all wickedness.

This righteous indignation does not harmonize with the spirit of forgiving love, which we know to be the harmonizer that opens the way for the entry of the Holy Spirit into the mind. So we know that Jesus had many bouts with the Satan mind before He was equal to the Resurrection. However the very fact that He was tempted as we are and had like sins to overcome endears Him to us as a sympathetic friend and companion as well as Saviour.

The truth is that Jesus disciplined, strengthened, and purified His mind and body for thirty-three years before the Crucifixion and thereby attained a unity with creative Mind that transmuted the cells of His organism from a material to a spiritual basis. It was not in any way a miracle but only the extension of a law that is working in us constantly when we pray.

Jesus spent whole nights in prayer. He was overcoming the mental sins that were projected in His body of flesh. As we are all united in the flesh consciousness He was overcoming for us also. When in our prayers we realize these truths and sincerely seek a closer union with Him in His purified body, we are joined with Him and sit with Him on His throne of dominion.

Victory through Surrender

GEORGIANA TREE WEST

CHRISTIANITY has made the mistake of presenting the life of Jesus Christ as a great tragedy. According to Webster, a tragedy is a catastrophe, a fatalistic, or a morbid event. Jesus' life was not a tragedy but an unfoldment of a great drama of spiritual triumph over worldly influences.

To understand the true significance of His triumphal entry into Jerusalem the Sunday before the Resurrection, we must have in mind the whole picture of His life. In this picture must be included the Old Testament prophecies of one who was to come to reveal the way of salvation to mankind. Matthew in particular stressed the prophecies that Jesus fulfilled perfectly at the appointed time—when the world was ready. He was born of a royal line, as had been prophesied. The humble, devout descendants of that long line of spiritually illumined souls presented a right environmental setting for the incarnation of one who knew and could live His divinity. Luke gives us a beautiful account of what happened in the Temple at Jerusalem when the infant Jesus was brought to be presented "to the Lord," as was the custom in those days. Prophetic vision was given to one Simeon, who was a "righteous and devout" man, and to Anna, an elderly prophetess and Temple worker. Both hailed the infant Jesus as the long-looked-for Redeemer.

The infancy gospels in the apochryphal New Testament gives us many interesting accounts of His early childhood. An oft-repeated episode is one in which the townfolk waited upon the child's father and mother and asked them to leave the community and take the child with them because they feared Him—"for that every word of His is an accomplished work."

In our own New Testament we have the well-loved story of Jesus in the Temple at the age of twelve astounding the learned rabbis with His rich understanding of things spiritual.

"Mary kept all these sayings, pondering them in her heart." After the episode in the Temple there is a period of eighteen years in Jesus' life of which our Scriptures bear no record. There has been much speculation as to where and how Jesus spent those years.

We have no further knowledge of His whereabouts until He appeared at the river Jordan and was baptized by John. Immediately after He had been hailed by John as the long-looked-for Saviour of the world, He disappeared into the wilderness for a period of self-searching and consecration to His earthly mission. Then followed the three years of His public ministry; three of the most important years in the history of the world. The first was a year of acclaim of His wonder-working power. Steadily growing controversy made the second a year of opposition. The thid was a year of persecution, climaxing in the triumph of the Resurrection.

As the great drama drew toward its conclusion there was every evidence of Jesus Christ's complete mastery of life. All that He did was voluntary. He faced toward Jerusalem when He knew His time had come; that is, when He had done all He could for the world. All who would accept His revelations had heard His voice, the disciples had been trained to carry on His work, and there was no object in His remaining. He was ready for His own ongoing.

He Himself prophesied the manner of His passing. He told His disciples: "The Son of man shall be betrayed unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall arise again." However we are told: "They understood none of these things; this saying was hid from them and they observed not the things that were said." Moffatt translates this into modern English, as follows: "However, they did not understand a word of this; indeed, the saying was hid from them and they did not know what he meant."

At the beginning of the third year, after Peter's recognition of Him in the words "Thou art the Christ," He again

prophesied His coming persecution and death. This time Peter cried, "Lord: this shall never be unto thee"; but Jesus answered Peter, "Thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of man." Because of their personal love for Him and their lack of understanding those nearest to Him were of no help as He faced His great crisis.

We have evidence in His own statements that He had knowledge of His power over His body. He claimed this knowledge in His early ministry when he said, "Destroy this sanctuary and I will raise it up in three days." Again John records that He said, "This is why my Father loves me, because I lay down my life to take it up again. No one takes it from me; I lay it down of my own accord; I have power to lay it down and also to pick it up again; I have my Father's word for this."

The entry into Jerusalem was not the prologue to a tragedy but the beginning of the last act of Jesus' earthly life. This last act was filled with violence, turbulence, and outrage, the inevitable result of the revelation of Truth to a world steeped in ignorance. Knowing His power over His body, He undoubtedly could have made His demonstration of eternal life quietly and unobtrusively. But the world would not have known. Consequently it would not have learned the much-needed lessons of the Crucifixion and the Resurrection. It would not have learned of the inevitable triumph of Truth over error nor of the hopelessness of man's will defying God's will. It would not have learned the beauty of forgiveness nor the triumph of life over death.

In trying to destroy Jesus and His teachings His persecutors only played their part in the scheme of the whole and gave a greater impetus to the spread of His gospel. Jesus undoubtedly foresaw this.

Palm Sunday is known as the day of triumph. The real triumph of the day lay in Jesus' entering Jerusalem knowing what lay ahead of Him. He had accepted the cup of renunciation and the baptism of the fire of Spirit, burning out the

last vestige of the old Adam. His final victory was made possible through His complete surrender of His personal will to His great incarnate purpose. He had overcome all the temptations of mortal mind in the wilderness before entering upon His earthly ministry. In entering Jerusalem He tested the strength of that overcoming.

It takes but little imagination to see the picturesque walled city of Jerusalem in the little country of Palestine and the excited crowds streaming out onto the highroad leading to Jericho. They were welcoming Him as a conqueror attired in all the panoply of victory, waving palms and spreading garments under the feet of the little beast of burden that carried Him. They greeted Him with loud hosannas, which was an indication of their expectation He would make Himself their king and put their enemies to rout. Monarchs of old had been in the habit of personally redressing the wrongs of their people. They had always given ear to the shout of hosanna, which meant "Save, I beseech thee."

There was nothing unreasonable in their hailing this quiet figure riding on an ass's colt as a mighty conqueror, for the fame of His accomplishments had gone before Him and they undoubtedly based their expectations on His ability to work miracles. It is a sad commentary on human nature that the priceless revelations and teachings of three glorious years were forgotten by them in their expectation of the miracles that would bing about a worldly triumph. They expected Him to become a great ruler like David or Solomon. They knew He had only to use His mastery of physical law in order to confound their enemies and gain a great military victory.

But such a worldly victory would have defeated His great purpose. He would not have completed His message of salvation to the world; nor would He have freed Himself from the limitations of worldly living for all eternity.

To Jesus the entry into Jerusalem was a religious rite. It was a sacrificial rite, the offering of Himself as a willing sacrifice to further the spiritual advancement of the race. His loving heart must have been moved with great com-

passion for the excited crowd that streamed out to meet Him. He knew that the people's wild expectation of worldly triumph over their oppressors was doomed to disaster. His heart must have yearned to spare them the agony of bewilderment, disillusionment, and defeat that He knew awaited them. They had not learned, as He had, to move serenely through triumph and disaster, treating "those two impostors just the same." They could not have understood that the only triumph of that day was Jesus' remaining true to His own vision.

In every act of Jesus' life we can find a value that can be used in our own spiritual progress. The lesson of Palm Sunday is: Be steadfast in spiritual purpose, unmoved by praise or blame. Too often the world tempts us away from our high vision either with acclaim or with censure. We must learn to refuse to be turned aside from our spiritual ideals through yielding to the pleasure we take in approbation or through weakening under criticism.

The only true victory we can ever know is the victory of the Christ within over worldly conditions. Such a victory comes through faith.

"Some men live near to God, as my right arm
Is near to me: and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt
And dares the impossible."

Jesus could dare the impossible because He knew that He lived with God. We are on the same path of existence that He trod. We are learning that through the Christ Spirit indwelling in us we too live with God. We are learning that through surrender to the Christ self we can be victorious over all worldly conditions. We too can walk about

"Mailed in full proof of faith and bear a charm
That mocks at fear and bars the door of doubt"

and enables us to close our eyes at the end of each day knowing that through the victorious Christ within us we are living true to our own divinity and so making each day a day of triumph!

His Presence

AN EASTER STORY

ZELIA M. WALTERS

"SIR, DO YOU KNOW JESUS?"

Elihu looked up to smile at this question, which he heard often, but the smile vanished when he saw the questioner. It was a youth so terribly crippled that it was painful to look upon him. There was an eager sensitive face, the broad shoulders of a strong young man; but the legs and the lower part of the body were twisted and shrunken.

"Yes," said Elihu, "I know Him. And you—I see have need of Him."

"Ah, yes, sir, great need. But now my days of torture are almost over. They told me in town that you knew Him, that you were His friend, and also they said that you were kind. Now you will tell me how I may meet Him, perhaps you will speak a word or give me a writing so that He will grant me hearing. And I could go on today——"

"Sit down, lad," said Elihu pointing to a garden bench. He sat beside the boy. "Everyone who knows Jesus is kind," he began. "But He is far kinder. I will take you to Him. But you need no one to speak a word for you. Your cry for healing is enough. Yes, it is true that He heals all manner of sickness. I've seen lepers eaten by disease and their flesh made suddenly smooth and fair; the blind see, the cripples walk. Nothing is too hard for Him."

"Even after travelers came to our town and told of what they had seen Him do I found it hard to believe," said the boy. "You see how I am. I was crushed by a fall of rock when I was six years old. And since then I can only crawl as you saw me do just now. I had so little hope I was not willing to start on the painful journey. But my mother—as soon as she heard, she was sure I could be healed. So I came with our serving man, though it was hard and painful for me to ride a beast so far. Now I am near. Perhaps tomorrow I

may see Him. And I have brought gold. My mother bade me tell Him we would lay all our possessions at His feet to help bring in His kingdom. Does He ask a great price?"

"He asks nothing but love and faith. I am His disciple. I have enough of goods. There are other disciples who have not a penny for tomorrow's bread. Yet they are fed. It is mysterious. When His kingdom is set up I think there will be no lack and no superfluity.

"But you will bide with me this day, lad. Jesus is in Jerusalem for the Passover. When the feast is done and He returns to Galilee He will go through this town, and He will stay the night in my house. That is His custom. So you will see Him here. And afterward you will ride back to your home healed."

"My journey is done," said the boy in tones of awe. "I am almost in His presence."

The next day was the Passover. But before it dawned and all through the feast day it seemed as if Elihu's house had suddenly become a haven for the sad and burdened. A half dozen people seeking Jesus passed through the town, and all were directed to the house of the disciple on the hilltop. Elihu received them all with a welcome. He reflected that this was what happened when you became a disciple: all men seemed like brothers. Before he had known Jesus he would have felt superior and impatient if he had been near the sick, the failures, the inept, who could not order their life wisely. Now he only felt a thrill of joy in knowing that he could bring these into the Master's presence in two and three days, and that he would see the sick healed, the confused directed, the weak strengthened.

The Passover was kept in Elihu's house with all the traditional rites. The family and guests ate standing around the table, as if ready for a journey. And the patriarch of the family recited the story of the first Passover to the youngest child, making all plain and simple so that the story might never be forgotten by Israel's children.

Through that Friday so fraught with fate in Jerusalem

Elihu's household and the guests rested quietly, knowing nothing of the tragedy a few miles away. It was not until midmorning of the first day of the week that the message of disaster reached them. A fellow townsman who had gone up to the Passover came knocking at the gate. He was travel-stained, gaunt, wild-eyed.

"Elihu," he cried, refusing offers of ministry. "All of Israel's hope is gone. You know what we dared dream about this Jesus, this prophet of great power. Perhaps He was God's chosen one; it might be He would restore Israel. He will not. He is dead. The priests in jealousy delivered Him up to the Romans, and they have crucified Him. These eyes saw Him hanging on the cross. Some of the crowd wept, but some mocked. Elihu, where were the friends who should have saved Him from the Romans? Where were those He had taught, those He had healed, those who had promised Him allegiance? Some of His disciples had run away and hid lest they share His doom. And all I talked with were in despair at this end to their hopes. So I shook the dust of the accursed city from my feet and traveled as far as I could before sunset. Then I rested for the Sabbath, and I hastened home this morning. I came to you because you were one of His disciples. I've seen you with Him when He was in our town. I think He loved you, as you loved Him."

Elihu stood listening to the story. His kindly face had darkened. His hands were clenched. He stared at his neighbor.

"It is not true!" he said in low tones. "It cannot be true. Why, He made promises of great things for the future for all who believed. How can He keep the promises if He is dead? And He was no liar; He was very truth. He cannot be dead. It was a test. He will triumph over the Romans and the priests. He will arise in power, and His enemies will be scattered. Should He fail God Himself would be a liar."

The neighbor started back in horror.

"Hush, Elihu! That is blasphemy. You do not know what you are saying. You are distracted by grief. It is indeed

another hope gone; but who are we to throw reproaches into the face of the Most High?"

"He promised," Elihu repeated as if he were talking to himself. "I heard Him. He said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' He said *all*. How can He care for the heavy-laden if He is dead? Those who bear grievous loads are here in my house waiting for Him and His healing love. He must come. He cannot leave us comfortless."

The neighbor with a gesture of despair turned away. Elihu walked through the garden, his mind in turmoil. How could he go to those afflicted ones in the house and tell them that all the hope of the world was dead?

"It is not true," he cried aloud. "I will go up to Jerusalem and find Him."

He went quickly to his steward to bid him oversee the house and give care to the guests that were waiting for Jesus. Then he mounted his horse and rode toward Jerusalem. It was more than a day's journey for a man walking the hilly, dusty road, but the goodhorse covered the distance before sundown.

The last few miles were slow, for the road was filled with people on their way home from the Passover. And now the hope that had held Elihu began to fail. Everywhere he caught snatches of conversation about the tragedy. Some of these men had seen the Crucifixion. Some had even lingered until the bodies were taken down from the cross, and they had seen the body of Jesus pierced by the spear so that there could be no possible chance of life.

Then something happened. Elihu reined up his horse at a turn in the road to let a slowly moving group of people pass. He heard their conversation: "I'd liked to have stayed in the city another day. I tell you something has happened. When the rumors spread through the streets I ran with others to the garden. I tell you the tomb was empty, and there was no Roman guard at all."

"His disciples stole the body away."

"That they did not. Some of them were there, and they

were as puzzled as I. Then one of them said: 'I remember He said He would rise again. Could this be what He meant? And if this is true, how can we find Him?' "

The men were passing on. But Elihu felt a great hope flooding him. Certainly this was what it meant: Jesus had allowed the hating priests and arrogant Romans to overcome Him for a brief time. Now He would rise in power and glory and confound and scatter the forces of evil. Elihu looked up into the heavens. Soon, soon, the clouds of His coming would roll in unbearable light.

Elihu rode to the house of his cousin Jonathan. He did not find him at home; so leaving his horse in charge of a servant, he wandered into the streets. Groups of men passed, talking earnestly and lowering their voices when they saw a stranger. Some were scoffing. Some were troubled. Once he heard a man approaching him cry out: "But I tell you they saw Him. The women who went early to the tomb found it empty and the guard gone. Then they saw Him and talked with Him. There could be no mistake about that."

"Elihu," cried a voice, and Jonathan was grasping his arm. "How came you here? Are you seeking Him? I knew you were a disciple, but I was never quite convinced. Yet there are strange stories."

"Yes, so I have heard as I walked. I am seeking Him. I have great need of Him. In my house are seven men sorely afflicted, who came to Jesus for healing. When I heard that He was dead I had to come and find out for myself. Can we not visit some of the disciples? If indeed Jesus lives He will be with them."

"I hardly know where to say. Some are in hiding; some have repudiated Him as an imposter and a failure. Perhaps at the house of John Mark we might find some, or at least get news. Let us first go home so that you may be refreshed, and then we will go to Mark's house."

Night had fallen when they knocked at the door of John Mark's house. The servant who let them in motioned to the stairs, and in an upper room they found perhaps a hun-

dred people gathered. Elihu recognized those of the group who had traveled about with Jesus. As he had been in their company on some of their walks through the country they knew him too and welcomed him. Peter, James, John, Andrew, Matthew spoke to him.

"You ask what news," said Andrew. "We hardly know what to answer. Mary declares she saw Him and talked with Him, and none of us dare believe her. Yet those who visited the tomb found the stone rolled away and the tomb empty. And the Roman guard was gone. That is very strange, for they were placed there to make sure that no one disturbed the tomb. And there are strange stories whispered that the guard saw a light greater than lightning and fell as dead men, while shining shapes rolled away the stone, and Jesus came forth. We keep remembering mysterious things He said to us: that He would go away and return again and other like things. Can this be what He meant?"

"If He is alive think you we shall see Him again?" asked Elihu.

"Surely, surely we shall. We love Him; He would not leave us in doubt and uncomforted."

"I have great need of Him," said Elihu. "None but He can answer."

"Abide with us. Surely He will come."

The night passed slowly it seemed to those eager, half-expectant watchers. Some even left to go to their own homes. After a while even the whispers ceased. The sense of expectancy became a heavy cloud hanging over them. Then there was a knocking at the door, a sound of voices below the stairs, and then feet hurrying upward. Two men came into the candle light. "Cleopas, Amos," said Peter in greeting.

Then hardly pausing to reply to the greeting, they told their story, each adding incidents that the other had forgotten.

"We have seen the Lord, talked with Him," was Cleopas' astounding introduction.

They told of a "stranger" joining them on the walk to

Emmaus and of the sudden opening of their eyes when He broke bread.

"Then surely He will come." The whisper went around the room when the story was done and the questions answered. "He will come. He will come!"

Then He stood among them, the same dear presence they had known yet subtly different. They thought the place where He stood glowed faintly luminous. He was smiling upon them, and the marks of pain and weariness were gone from His face. There had been no door opened to let Him in. They pressed close, but no one touched Him.

"Is it indeed You, Lord?"

"It is I; why are ye troubled? See My hands and My feet."

They looked and saw the wounds.

Then the questions and petitions came from many. "Lord, do not go away." "Lord, what are we to do?" "Lord, what are we to tell those who ask of You?" At once His familiar voice was explaining, comforting, directing.

Elihu was one of those who pressed close to see the wounded hands. Christ looked into his eyes and smiled. But Elihu did not ask his question. Some inner direction made him keep it back. He knew that the Lord knew what he would ask.

And now the voice was upraised and Christ was saying, "Go ye therefore, and make disciples of all the nations . . . lo, I am with you always, even unto the end of the world."

Then the place where He had stood was empty.

"He was speaking to me," said Elihu. "He was answering me."

When he was out in the starlit streets the feeling persisted. Christ had spoken directly to him. So eager was he to start home that he could hardly be persuaded to rest the remainder of the night. But Jonathan prevailed, and he lay down, not to sleep but to keep turning the startling words over in his mind.

All the way home next day those words kept echoing in

his thoughts. He had started out believing the Lord would speak again and tell him what to do about the sick and crippled in his house.

"For," he said, "if You are with me always, Lord, You can speak to me here as well as in that upper room. But perhaps You will be waiting in my garden when I get home."

That feeling grew strong. The Lord would be in the garden. But sometimes there in the dusty road he would suddenly feel a presence near, and he would look behind him to see if a "stranger" walked there, as had happened on the road to Emmaus.

It was late in the day when he reached home. He entered the garden by a small gate so that he might be unobserved. He walked under the trees and through the arbors. All empty and quiet. He sank down, overcome with grief and terror. Suppose he were alone. He bowed his head in his hands.

"No, I am not alone. It was the Lord Himself. I saw His hands. He looked at me and spoke to me: 'Lo, I am with you always, even unto the end of the world.' If He is here, will He not speak again!"

"But, Elihu, that was not all I said!"

Perhaps the words came from within. But their meaning brought Elihu to his feet. The garden path was still empty; but he had a sense of nearness of some divine presence.

"To be sure, Lord, you said, 'Go ye into all the world, and preach the gospel to the whole creation.' But You could not have meant me. I am no eloquent man. If I went among strangers, what would I say to them?"

"The good news! The good news!"

"What good news?"

"The good news Jesus brought to men?"

Elihu stood with bowed head while understanding flooded into his mind. What good news? Why the good news he had seen proclaimed when he had traveled with Jesus. The sick were healed, the sorrowing were comforted, the wandering were directed, the throng was taught. That was the good news he was to proclaim. "Into all the world"? Well,

here was a part of the world, right here in his house, and in need of the good news. And afterward there was the village, and then if he was to go into other parts of the world, the Lord would speak and show the way. Now this was the time to take up the charge the Lord had laid upon him when He looked into his eyes in that upper room.

"Let me always feel your nearness, Lord," he said as he turned toward the house. He walked with confident step.

The strangers were gathered in the court. They and the servants who beheld the scene said afterward it was is if a light had come into the twilit court when Elihu entered.

"Friends, the Lord is not dead. He is risen. He lives and abides with us forevermore. He is present now with us, and to us He brings healing. Make now your petition to Him and see how He answers those who call upon His living presence."

They fell upon their knees, stretching out appealing hands to the invisible presence.

Words he had heard came to Elihu: " 'According to your faith be it done unto you;' In the name of Jesus Christ be healed of your infirmities."

He saw them rising, awed by the wonder so that they could not speak. Now he knew what the Lord had meant when He smiled upon him.

Strive everywhere and in all things to be at peace. If trouble comes from within or without, receive it peacefully—without excitement. If we must needs fly from evil, let us do it calmly, without agitation, or we may stumble and fall in our haste.

Let us do good peacefully, or our hurry will lead us into sundry faults. Even repentance is a work that should be carried out peacefully.—ST. FRANCIS DE SALES

Lift Up Your Cross!

KATHLEEN W. WELCH

THERE IS A saying that "the stoic bears the cross; the Christian makes the cross bear fruit." It might be added that the Truth student glorifies and turns into a blessing that which at first seems to be a cross.

You wives and mothers, sweethearts, and sisters who are having to bear crosses of loneliness, separation from loved ones, anxiety, and grief; you boys and men in the service everywhere who are bearing your crosses of unaccustomed discipline, homesickness, strange and often unpleasant adjustments and heartbreaking experiences, I say to you: "Lift up your cross, glorify it, make of it a grand and wonderful thing of blessed experience and spiritual growth!" It is going to be up to you whether you are just a stoic who bears the cross or a Christian and Truth student who makes his cross bear the fruit of added strength and poise, of a deeper understanding of God and of man's divine sonship, of a depth of character, a tolerance of and love for mankind hitherto unknown, of a deep and established sense of the nearness and love of God.

Have you ever realized the fact that the greatness of every really great man and woman in history, Biblical or other, has come to birth and been uncovered and strengthened by a crisis of some sort: Abraham through his willingness to sacrifice his son; Joseph through being sold into slavery but learning true forgiveness; Moses by meeting crisis after crisis in liberating his people from the Egyptian yoke and giving them the Ten Commandments; Ruth through exile and hardship; learning her lesson of loyalty and service; David through making many mistakes but finally learning true obedience and dependence upon his Lord; Daniel by his ordeal in the lion's den gaining strength and wisdom, and many others whose experiences are recorded in the Old Testament. In the New Testament we have Mary, obedient to her

God, patient and loving through the trying years of her son Jesus' dramatic life; Peter, eventually strengthened through the humiliation and shame of his denial of his beloved Master; Paul and all the followers and teachers of Christianity, learning their lessons of faith and obedience and joy in service through their ordeals and hardships. The greatest example of all of course was Jesus Christ, who thought it not too much to experience shame, loneliness, humiliation, injustice, torture and death in order to glorify the will of the Father who sent Him and so prove to man once for all that there is no death; that the kingdom of heaven is really at hand for those who will recognize it, and that there is no power that can successfully oppose the presence and power of the Spirit of All-Good. He not only glorified His final cross, He glorified every bitter experience through which He passed. "Father, forgive them; for they know not what they do," He prayed.

There are many more recent examples. Our own beloved Abraham Lincoln, who through the fiery furnace of war brought forth the liberty of man and justice for all. Florence Nightingale, tender, compassionate, in the presence of human suffering. Authors, poets, and composers, who often through crises in their own lives, were inspired to bequeathe beauty, harmony, and rhythm to mankind.

A crisis means a turning point. The Chinese symbols for the word are said to have two meanings: danger and opportunity. To some crisis means disaster, to those of higher vision it spells opportunity, the opportunity to prove their faith, their love, their obedience. If when a crisis presents itself you will immediately and positively realize in your own mind and heart that God is in the situation; that His law of adjustment is ever present and active, His will and purpose surely working out in spite of appearances to the contrary; if you will be wise and strong enough to glorify this crisis, insisting that only blessing and growth and greater spiritual freedom can come to you through it, why, it will be that way for you. This is the working out of a great spiritual law that does not fail, no matter how alarming the crisis or "cross" may be.

The poet Wordsworth claimed that his moments of greatest inspiration came to him at night, in the dark. Man's flashes of inspiration and strength and comfort, of wisdom and of a deeper spiritual realization, often come to him in moments of stress or in experiences that try his patience to the utmost. The light glows the brighter for the darkness surrounding it, and if persistently held high will gradually but surely dissolve the darkness altogether.

Washington Irving wrote, "There is in every true woman's heart a spark of heavenly fire which lies dormant in the broad daylight of prosperity; but which kindles up and beams and blazes in the dark hour of adversity."

A good illustration of this was brought to my attention the other day. A young married woman with three small children lost a housekeeper who had been with the family many years. At first she was much disturbed about it but finally decided to settle down to the work herself rather than try to find another housekeeper. Before she had had time to adjust herself to the changed conditions in the home she received word from a relative, who said that she would be arriving in a couple of days with her two small boys to spend part of the summer with her. My friend was dismayed. She had never been much in sympathy with this particular relative; and silently criticized her as a mother and housekeeper. How in the world was she ever going to put up with it all, her own work included, in the hottest part of the summer! But being a sincere Christian who earnestly wished to make her cross "bear fruit," she started putting her profession of faith into practice, she patiently and persistently saw God—His power, love, divine order, perfect adjustment, and tender care—in her home, in her relative, in the children, and in the whole situation. It was good to see the light in her eyes as she told of the many blessings that had come to her through those summer months; how she had learned to know and sympathize with the other mother's difficulties; how both mothers had worked together harmoniously to bring out order and beauty in the home and had thoroughly enjoyed

themselves doing it! Truly "man's extremity is God's opportunity" if we will only give Him a fair chance!

Another example is that of a young man who had just established a small business in his community when he was called into service in the army. He was bitter and resentful. It was unfair, he thought, to call him away from his new work in which he felt so useful and so very much needed. But this man also had learned something of the love and the laws of his Creator, he had experienced the power of right thought, and he knew that it was going to be up to him to make a blessing out of this seeming disaster. So he pulled himself together and set himself to co-operating with his fellow soldiers and with his superiors. He tried consistently to do just a little more than was expected of him, kept himself just a trifle more spick and span, was ever alert to opportunity. In a short time the inevitable result came in the form of a corporal's rating and some time later a sergeant's. But more important than this was the physical, mental, and spiritual growth of the young man. He wrote of his deep feeling of assurance of good, his gratitude that his business at home was being so well managed in his absence, his realization that he had gained in every way by the change that at first he had so bitterly resented. He had lifted up his cross and glorified it. His reward was a clearer realization of the Father's ever-present perfect law of growth and adjustment, manifested in himself and in his affairs.

You too can lift up your cross, glorify it, see it as a grand opportunity to prove the presence of good. Remember God is always there! He is behind you, in those experiences that seemed so trying, so heartbreaking, so almost unbearable. He is active as your courage, your wisdom, your sublime strength, sufficient for every need. He is waiting to help you glorify every experience, each unpleasant task, to help you obey and operate in accord with new rules and regulations that may seem trying; to help you ever be conscious of His law, His power, and His love.

He is present with you always!

How to Demonstrate

THE FIFTH STEP IN DEMONSTRATION

STELLA TERRILL MANN

Part Five

IN THIS SERIES of articles how to demonstrate we are talking about just one thing really. We are trying to learn how to make life one constant experience of harmony, happiness, growth, how to make it, as the poet expressed it, "one grand sweet song."

In the first three chapters we discussed the methods of demonstration. We said we must learn how to pray aright, to pray in faith, believing, and having prayed, to wait on the Lord for the answer. Waiting on the Lord also means becoming a servant unto Him.

The question then arose as to when and how often we ought to pray; whether we ought to wait until some big problem confronts us, or whether we ought to pray without ceasing, so that life might become a constant demonstration of all good things without sudden intervals of fear or despair.

To show how we can change our whole life and affairs from sickness, poverty, unhappiness to health, supply, and happiness by praying without ceasing, we discussed the experience of a man who tried this method.

As we go into this man's problem again, let us remember that what he was trying to solve was not one specific problem after another, though apparently that is what he needed to do. What he wanted was a whole, full, happy life. He wanted and needed the three things we all want and need: he wanted to be well, to be happy, and to be useful. Stated in other words, he wanted to maintain life, because that is part of God's plan for all men. He wanted to experience love, to feel important in the scheme of things, to feel he was wanted, needed, and secure among his fellow men and finally in the love of God. That too is part of every man's nature. He wanted to feel a sense of power, the ability to

develop, learn, and get ahead. In the last analysis, he wanted to know God.

This man's problem was the problem we all face. Every intelligent man at some time asks himself who he is, how he got here, why he came, whether he was sent, and where he is going when he dies; whether death is real, and whether he is a puppet or a man of free will. On the answers that he finds and accepts depends his health, wealth, and happiness.

The man in our story never had learned how to pray. He said he "couldn't beg God for things" and was advised to "thank God instead." He was given a program of praying without ceasing. His day was divided into three parts. He began by learning to thank God for the morning and to say, "Blessed be the morning for me and mine." This, we said, would help him turn back to God; help him to arise from his lowly state and return unto the Father. Prayer always is a lifting-up process.

When the man had learned to bless the morning it was not so hard to go on to the next step, which was to pray while he worked.

"When you learn to pray as you work you will learn how to work joyously and restingly. The truth is that we can put forth twice as much energy in doing a thing we want to do and call it fun or play as we do in doing something we do not want to do and call it work and drudgery, and be highly stimulated by the former and 'all tired out' by the latter."

"That's my case," the man said. "I hate my work from the time I sit down to the desk until I get up to go home. If I had another job to go to when the month is up, I'd be glad I am losing this one."

"One of two things is wrong," I said. "Praying while you work will heal either of them. Either you have the wrong attitude about a work that is rightfully yours and that you can learn to enjoy doing, or it is the wrong work for you. That is, you are either too little or too big for your job."

"How can I find out?"

"By praying while you work. By blessing every minute

of your working time. By making up your mind there is a right place for you and one that you can happily fill. All good work is holy. There is a right place for every good worker, every worker is good. Bless the books you keep, the boy who brings your ink supply, especially the boss you have hated. Every vacant minute say, 'My work is a prayer for good for me and mine.' That is why you work, now, isn't it? To earn money with which to buy things for your family and yourself. Put prayer into it and watch it return blessings to you, crammed down and running over."

Again and again the man was told that the very act of praying, the very desire to come into communion with reality, God, is in itself a form of faith that there is something that hears and answers prayer. Prayer always is a form of arising from whatever unwanted and unhappy condition the petitioner finds himself in and making at least a start toward the happy condition that he desires. Thus when prayer is practiced enough, it is as though scales fall from the eyes. Facts before overlooked now become significant. People, places, and things take on a new aspect. This is because prayer makes us a channel through which good can flow. We have put the willful self aside.

That is what the man discovered. The first day's attempt to pray without ceasing got off to a good start at home. He left in a happier mood than he had experienced in a long time. He was not so successful in controlling his feelings on the car. But the very fact that he kept on trying cleared his vision.

As soon as he was settled at his desk he started to light a cigarette, which his boss "hated so." He had an impulse to look up. The boss was glaring at him angrily. He put the cigarette aside and went on with his work. He did not feel the need of smoking again that morning. He had not before realized how many moments could be lost from actual work in this way. Formerly in these interludes he had poured out bitter thoughts about the boss, his work, everything and anything that annoyed him. Now as part of his new program

of praying while he worked he filled these little interludes with prayer.

The man had formerly disliked eating at noon in the cafeteria maintained by the company for the employees. But this day of prayer had so far opened his eyes that he decided to analyze his feeling and see just why he hated to eat there. The food was excellent. It cost him less than eating outside did.

After some quiet and honest thinking the man discovered that he hated to eat there because it made him feel poor! He saved money by eating there, and instead of seeing that this was a blessing and thanking God for it, as for all blessings, he had turned it into a curse. He could not afford to eat out often. He had come to dislike the cafeteria so heartily that his lunches there more often than not disagreed with him.

When he told me about it I said: "Yes, first you made the poison, then you ate it! When we forget to be thankful we are very soon cooking up and eating trouble. Work without prayer becomes drudgery. Food without prayer can easily become poison."

To continue with his problem; all that day the man continued his thanks and acknowledgment of blessings. At quitting time his boss sent for him and told him he would be let out in two weeks instead of at the end of the month.

The old panic, the old fear took hold of the man. He came to me white and shaking. What would he do now? No new job in sight. "That's what you've been praying for," I said. "You want a job more to your liking. Perhaps the old one was too little for you. We never are happy unless we are doing somewhere near our best."

"But what is my best? What can I turn to now? Expenses will go on. We still have to have food, to live."

"You have two more weeks," I replied, "in which to pray without ceasing, pray in the morning, pray while you work, and pray while you rest."

We talked at length about Jesus' promises. The man reached the point where he could agree that if enough people

throughout the world lived their daily lives according to Christian precepts it would change the affairs of all men. In a final burst of insight and enthusiasm he said: "It is so simple! It is so profound! It will yet revolutionize human conduct."

It was a short step from his seeing this truth to seeing that he, individually, need not wait for the world to catch up, that as an individual he could revolutionize his own life here and now.

He began getting up one hour earlier every morning to read the Bible. Again and again he went over Jesus' words, trying to understand the meaning in them. The more he tried to learn the more his vision cleared. He found that to seek was to find, to knock was to have the door of Truth opened unto him. The more Truth he saw the more diligently he sought. This became an unbreakable circle; was fast becoming an unshakable faith.

The more the man repeated the affirmation "My work is a prayer for me and mine" the more he considered the blessings of work. Soon he was seeing all honest work as prayer. Next he saw that his work not only blessed him but others, in an ever widening circle. He saw that he was, he must be, a servant of the Lord; that the unknown hundreds whom his work affected had a holy right to expect his work to be a prayer. He saw himself as the answer to other prayers. He began to think of himself as needed and wanted. He began slowly to see that the problem of employment was not his so much as it was God's.

There was another part of his program of praying while he worked that required attention outside of working hours. This was scattering the blessings that he had received from work. He learned to bless his money, to bless every coin that came to hand and every coin that left his hand. He learned not to complain about high prices or scarcity of things he wanted, seeing it as a waste of time and energy. Complaints do not right evils. Prayers that lead to right acts do.

In trying to think what kind of job he would like the

man in our story began with the right idea: that all honest work is prayer. Work that does not bless all is not prayer, and if it is performed by a person who hopes to get a blessing out of it for himself at the expense of others, it is dealing in evils and not in blessings, and the person will himself be harmed by the very things he sets in motion with the idea of blessing himself and harming others. Every honest thought, every stroke of good work is prayer. If a curse comes out of work, it is we and not circumstances or God who put it there.

Later in pursuit of his program the man learned to pray while resting. Still later he discovered that all rest is a prayer of gratitude, of rebuilding, of joy, and that if rest is not a prayer of thanksgiving in effect, it is not rest at all but some miscreated evil that will in turn have to be righted before real rest can come.

Before we go into that, let us consider you and how you can pray while you work. If you fail to pray while you work you are throwing away some of the best hours of your life. For normally we work some eight hours a day, and housewives, farmers, and others work many more hours than that.

Do you like your work? Is it a prayer? If you are too big or too little, misprizing your job, start this prayer program and see things change for the better.

How about the people with whom you work? Do they annoy you? Do they belittle your efforts, and are they below the standard you would set for those around you? Well, then learn to pray while you work. You will then begin to be the kind of person you would like to have around you. When that much good has been done, you can take the next step. You can grow out of the place you are too big to fill; you can promote yourself to better surroundings. Like attracts like; change yourself and you change all around you.

Among the people who complain to me that their job is a thankless one housewives hold the record. The trouble is not in the work itself but in the way they look at it. They fail to put prayer into their work. The man who said, "God could not be everywhere at once and so He made mothers," had

an appreciation of truth much above the average.

As this is being written World War II is raging. Was it Einstein who said that if two per cent of the people did not want war, they could prevent all the rest from going to war? We can say it in another way: If since the last world war two per cent of the women of the earth had taught their children from the cradle up to live every hour of their life according to Christ Jesus' teachings, and if they had set the example by their own life, there probably could not have been a war today. Is motherhood and homemaking important? It is the most important job in the world that calls for prayer.

There is no job in art or science in which man is today engaged in order to earn a living that would not be better done if prayer were put into it.

It is the custom just now to talk about the brave new world we are going to have when the war is over. We speak of the four freedoms: We say all nations must be fed. Well and good; but while the talk is going on, you and I here and now can make our own private world brave and new through prayer, while we work. That is the most effective method we can use to usher in the good world for all.

When the heads of nations talk about our brave new world, there is always much talk of money, how many billions it will cost to institute this and that reform, guarantee this and that good. Yet all the while we, the common people, have it in our power to get this world going through the means of prayer. For it is not dollars we need so much as clear thinking, honest purpose, and work that is prayer.

Since Jesus Christ came to earth to show men how to live there have been at least some people in every age who believed that His teachings could solve the ills of mankind. Now people are coming to see more than ever that He did indeed come to fulfill the law and not to destroy it. Now, while this movement is on, is the time for all of us to learn to pray without ceasing. Let us arise and bless the morning, pray while we work, and pray while we rest.

To Be Continued

Light in the Fog

VESTA E. BROWN

ON EASTER SUNDAY of 1942 I sat dining alone in a little café beside a main highway "somewhere in the West." A radio blared out the latest war news. All around me people had but one topic of conversation, the war. Some voices were low and controlled; others high and brittle; all were taut with suppressed apprehension and nervousness. Outside the café huge army convoys rolled monotonously past through a cold, bleak rain.

I sat and looked from the drab trucks to the dim outline of the mountains showing through the gray ribbons of rain that seemed to tie earth and sky together. I have grown up under the purple shadows of those mountains and know their every mood as I know the moods of a deeply loved one. Always in my hours of weakness they have been my tower of strength. Always in moments of uncertainty I have lifted "mine eyes unto the hills, from whence cometh my help." Never before had their calm serenity denied me courage and renewed inspiration, but now they looked remote and cold, and the very threads of rain wove strange patterns about the unfamiliar instruments of warfare sliding down the highway through flying mud. I seemed adrift in an unfamiliar, unfriendly world.

Suddenly the rain ceased. The clouds fled before a vivid setting sun, and the mountains stood forth again, the majestic sentinels of the Father's loving care. Steadfast, serene, secure, they beckoned again to new heights of peace and inspiration, as they stood snowcapped and mysterious in the gleaming rays of the late sun. A breathless hush foretelling new revelations filled my heart. Then a mystical occurrence took place, common to the eyes of all who live close to the mountains, yet ever new and mysterious however oft repeated. Great streamers of white fog rose from canyons, stream beds, vineyards, and orange groves. They rushed out hungrily

and gathered everything in sight into their mighty maw, then cast forth a strange world before my very eyes. Nothing appeared as it had been a brief moment before. Gone were the mountains from my sight. The convoy became only a ghostly procession creaking and rumbling through a fantastic world. My car stood like an unfamiliar shadow at the curb.

I hastened out and started home through grotesquely distorted shapes lining the highway. Driven by an unknown force, the clouds of fog beat and pressed against my car as though contesting every foot of progress.

Just as I reached home a strange gesture of nature tore the fog blanket apart for a moment, giving a new glimpse of the mountains, steadfast, serene, unchanging, just where they had always been. Then I knew the lesson the Father would have me know.

The war is but a fog blanket arising from human thoughts of greed, jealousy, hatred, injustice, race prejudice, and the inordinate craving for human power and dominion. This fog blanket seems to have obscured the familiar ideals of our country and the divine principle and law created "in the beginning." But fog is transient. One hour it distorts all familiar objects and guide posts. The next hour it is gone again, leaving no physical mark nor imprint, yet leaving an atmosphere cleansed and free from the grime and dust that impaired our vision shortly before. Nothing that is real has been changed. Just as the mountains are there all the time whether we see them or see only the fog, how infinitely more surely is the unshakable, indestructible Truth of God eternally present with us whether we are aware of it or see only objects distorted by mistaken human thought.

All that had troubled me disappeared and the facts of my world resumed their tight proportions. For me the fog had ceased to exist; only the majestic mountains are permanent.

Now as I tie identification tags about the throats of my little people in the schoolroom I cease to think of the sinister outer import of the action. Instead I realize the true identity

of each child as the perfect child of God, sheltered and protected eternally by His tender care. As I lead them down the corridor in an air-raid drill, a deep humility fills my heart at the thought that He trusts this service to me: to guide His children fearlessly, wisely, lovingly through the unfamiliar world created by the fog of war. When the convoys roll along the highway I no longer see them as instruments of death and destruction but know them to be emissaries of light going forth to dispel the fog of greed, hatred, and revenge and to establish freedom, justice, brotherly love, and peace more widely and more firmly in the hearts of all men.

The illumination was a matter of a moment's clear vision bestowed by the Father in answer to my yearning prayer.

The achievement is a matter of steady, unwavering practice. Each time disturbing outer symbols meet my eyes; each time disquieting rumors reach my ears, each time fear or doubt seems to befog and distort familiar teachings and standards, each time discouragement presses in upon me, I remember that "this, too, will pass away." Only God is permanent, and I turn my eyes to the strength of Truth and my heart to the love of God.

In this war, as in that war of olden times, the command of Moses is powerful and glorious, "Fear ye not, stand still, and see the salvation of Jehovah . . . Jehovah will fight for you, and ye shall hold your peace." Standing still is not a refusal to help our country perpetuate the divine ideals upon which it is founded. No, this standing still is a deliberate mental act to keep our thoughts established in Truth. "And ye shall hold your peace." I shall hold it in my heart forever. My Father will bring forth the victory according to His will.

My part also is to obey the command of Jesus: "Love your enemies, and pray for them that persecute you." "Love thy neighbor as thyself." Here is something I can do. I can give to all the world the love He first gave me. For truly do I know that love is the magnet that holds all things together from everlasting to everlasting.

Thus living in a "combat zone" becomes a matter not of fear but of deep interest. There are so many things to do, so many ways to serve, so many challenges to meet. But in the final analysis there is but one challenge confronting us, the old one confronting man from the Garden of Eden: Where shall I live, in the shifting fogs of human intellectual reasoning or in the established wisdom of the mind of our Father-God? What shall I see, the wounds and scars caused by man's misuse of divine ideas or the perfect world planned by a just and loving God for His children? What shall I hear, the cries and curses of strife, abuse, and hatred or the words of wisdom and loving-kindness whispered to me by God my Father in the secret place within my heart?

Ah, friends, there is no choice! I, like you, would rest in the sunshine of God's love. I would partake of the feast of divine ideas at His table. I would rejoice in the service He bids me do to help bring His kingdom of eternal peace and brotherhood into this earth. I would "dwell in the house of Jehovah for ever!"

If your Unity is late, please be patient. In spite of the fact that the Post Office and the transportation agencies are doing a magnificent job of carrying the greatest load in their history, unavoidable delays occur. We know that you would rather wait for your magazine than have some serviceman wait for something that he really needs.

If your Unity is late, you can help us at Unity School by waiting a few days before writing to us about it.

Authoritative Living

JULIA WINTHROP

EVERYONE who is searching for the truth about life demands certainty. We who profess to know something about the working of spiritual laws are often asked, "By what authority do you claim this?" or "On whose authority do you expect me to accept this?" This is not to be lamented; it is to be expected and even welcomed. When we discuss any subject in the field of art, law, or philosophy we demand certainty, and it is only natural that we should be expected to cite authority in our field of expression.

When Jesus entered His ministry He was hailed by all who heard Him teach, for He taught with the wisdom and power of Spirit. When He came to the synagogue in His home town of Nazareth, He read from the Book of Isaiah, "The Spirit of the LORD IS upon me, because he hath anointed me to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." Then He calmly added, "This day is this scripture fulfilled in your ears." Perhaps He had not spoken so boldly since He was twelve years of age, but now He spoke in accordance with His inner conviction. The eyes of all the people who heard Him were fixed upon Him, and He intuitively knew what they were thinking; so He said, "Ye will surely say unto me this proverb, Physician, heal thyself." The He added, "No prophet is accepted in his own country."

He rightly discerned His situation. He was rejected then and there, and He knew it. He had cited authority, but His hearers would have to wait for the proofs that His life would give as to the correctness of His interpretation of the Scriptures pertaining to Himself.

The authority that Jesus claimed was unmistakable as far as He Himself was concerned; He based it on His experience.

He had not merely heard somebody say that somebody else believed Him to be the Messiah, He knew that He had received the anointing of the Holy Spirit, and He knew that He had been appointed to do the very things He found recorded in the Scriptures.

It is from experience that unfailing certainty or conviction comes. A thousand people may tell you or me something, but they cannot convince us unless we accept their authority as established. When we have the inner conviction of Spirit however we can fully believe a thing, even though we may not have any human authority offered us. This inner conviction is more powerful than seeing or hearing, for the inner man is not subject to the defects that are to be found in physical eyes or ears.

The people of Nazareth could not understand why Jesus should claim to be mentioned in the Scriptures any more than other men among them. He was just a neighbor, the son of parents in average circumstances, with what seemed to them to be average opportunities. They did not realize that He had gone further in search of the truth of the Scriptures than the average Nazarene youth. They did not realize that if other boys and young men had sought God as He had, they too might have made the same claims He made and received like anointing and appointment. Jesus had had the inner experience, but His neighbors could not know that, therefore they would not accept His authority at the time. Men came to accept it as He lived up to His claims. Then His neighbors, even the members of His own family, did as He commanded when He said, "Believe me for the very works' sake."

Jesus did not try to force His teachings upon anyone. He simply gave His blessing to all who came to Him and trusted that the experience would so convince the one who received it that it would enable him to speak with authority, and that is just what took place. In the 9th chapter of John we have the story of a man who was born blind. There was a great deal of discussion about this man. It began with the

disciples of Jesus, who inquired who had sinned that the man should be blind. Jesus answered this question by saying that his blindness was not caused by sin. After He had healed the man of his blindness more questioning arose, first among the man's neighbors, as to how his eyes had been opened. He told them that Jesus made a clay pack and placed it on his eyes, then bade him wash in the Pool of Siloam. This he did and thus received his sight. Then the Pharisees and the Jews in general questioned and argued as to how the healing could have been done. They sought the man's parents for an explanation, only to be referred again to the restored man himself. His answer was "Whereas I was blind, now I see." This did not satisfy the malicious, who were seeking grounds upon which to accuse Jesus and the one he had healed. Finally the new believer himself came forward with one of the most outstanding testimonies to Jesus' power that is recorded:

"Why herein is a marvelous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. . . . If this man were not of God, he could do nothing." The experience of healing that the blind man had had established in him the conviction that enabled him to speak to the world of the Christ power.

When the brokenhearted Magdalene was forgiven and freed from her distorted thoughts, she could not doubt. Her certainty as regards the power of Christ to redeem was felt so keenly in her soul that with tears of joy and gratitude she did humble service to her Lord and followed Him to the end of His ministry. Who can wonder that the resurrected Jesus hailed her when He arose, and sent her on the blessed errand of proclaiming His victory over death? She had the experience, the inner conviction and certainty that gave authority to the message she gave the world: "He is risen!"

As those about us demand of us on what authority we claim Jesus Christ to be healing, forgiving, guiding, and blessing men today, let us make sure we possess this inner

conviction and certainty. If those who hear do not accept our word, let us be challenged by their very doubt to live so authoritatively that our life will prove what our mere words may fail to prove. We who have prayed and have felt the loving response of Spirit know within ourselves that God hears and answers prayer. We who have been healed do not doubt His healing power. We who have been guided and protected do not doubt His power to preserve and direct. All of us who acknowledge His presence know that we are forgiven all mistakes as soon as we acknowledge them and seek forgiveness. We do not doubt His love, compassion, grace, and mercy. We feel His pardoning love, and we rejoice in it.

The spread of the gospel is needed just as much now as it has been at any time since Jesus began His ministry. Of course there are few places where the Scriptures are not known at least to some extent. There are many churches in the world. There are few places where the gospel of Jesus Christ has not been preached at least occasionally. The need however remains, and it remains in Christian lands as well as in non-Christian lands. It is the need of inner conviction in the individual, the church member, the Truth student, the blacksmith, the teacher, the plumber, the stenographer, the soldier, the officer, the minister, and every other person to be found.

When this conviction is felt within and the individual's life is so lived as to make others believe and know that what he says is true, then the kingdom of God will indeed begin to be felt in the human race. When the individual feels this conviction within, he is receiving the same anointing and appointment that Jesus received. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." These are the words Jesus spoke on the subject. We can believe them, accept them, and fulfill them, or we can reject them, but their truth will remain ever the same.

We read the Scriptures from habit and memorize them on assignment. We quote them to prove a point in argument, but what we really need is to realize that they are true and

that the principles they teach are workable now! We need to realize that the great commission to give the good news to every creature was given to us as well as to the few who heard Jesus utter it! When we realize this and when we accept it, we too can say, "This day is this scripture fulfilled in your ears." We can say it with the authority of conviction and experience, and if our hearers do not believe, we can as Jesus did: so live as to prove that it is true. We shall receive the anointing and appointment. I may not be appointed to preach of course and you may not be appointed to heal or to teach, but to each one who seeks God for direction will be assigned work and be given spiritual equipment for that work. We shall not be left alone. The Spirit will be with us, working through us, as Jesus Christ promised.

Jesus did not condemn Nazareth because His authority was not accepted there; and we must not condemn our Nazareth, wherever it may be. Times and conditions change, but the power of Spirit does not change. In the last days of Jesus' ministry and in the early church that was organized after His ascension some of His most ardent followers were those who knew Him best, even members of His household. They were willing to live and even to die to defend the faith. His power and authority had become theirs, and it is now ours.

There are those who will say, "If spiritual healing takes place today, why are so many who believe in it still ailing?" Jesus had the same taunt thrown at Him: "He saved others; himself he cannot save." "If thou be Christ, save thyself." How little did those railing at Him dream that on the third day He would rise triumphant over death, achieving something much greater than merely saving Himself from the cross!

So if today a man is lame or deaf or blind, does this indicate his lack of ability as a spiritual leader or witness? Perhaps he has experienced healing of other body inharmonies, and will eventually overcome those now appearing. However that may be, does a man's physical condition necessarily deter-

mine the ability he has in a spiritual way? Paul was supposed to have a "thorn in the flesh," yet he was so unified with Christ that the Christ Spirit did many wonderful works through him, even to the raising of the dead.

Others complain, "The teachings of Jesus are beautiful, but just look at the many followers who go wrong!" This criticism is justified to a certain degree, but it must be remembered that the teachings of Jesus Christ are not to be judged by lives not patterned on them. They are to be judged by the way in which Jesus Himself used them. They were not weakened when Peter denied Him, nor when Judas betrayed Him. They have not been weakened today, nor will they ever be weakened, no matter how many traitors appear to fall by their own acts. Let us not look on the lives of those who do not live up to Jesus' standard. Let us keep our vision fixed on Him whose life was one unbroken demonstration of spiritual power; then we shall not quail as we hear rumors of failure.

Lest we become a bit awed or discouraged about undertaking the task of authoritative living, let us remember that our daily acts do not have to be such as get into the headlines. Very few of Jesus' works were recorded, but we have every reason to believe that His days were just like ours, filled with opportunities to do the little things in His Christlike way, and that He never failed to do them with the authority of Spirit. Let us not miss an opportunity to do these little things in like manner. Then we can ask God to do the great things and to teach us to do whatever He would have us to do.

This thought was brought home to me a few days ago when I started to pray for a person who needed help in order to do a great amount of work. No sooner had I begun to pray than my attention was turned to a piece of work that I could easily do to relieve this person of some of the tasks. Instead of continuing to pray with my thoughts, heart, and lips, I immediately began to pray with my hands by doing that work. I felt a joy in doing it, and I knew I had no right to ask God to do that which He had enabled me to do. I

knew however that I had a perfect right to ask Him for assistance in doing what was beyond my ability, and I knew that He would strengthen me to do it or He would work in some other way to accomplish what needed doing.

A writer who sometimes finds it difficult to adjust her study time to her home and community life, told me that one day this thought had come to her: "I am not dependent on my writing. My work in my home and community are assigned by the Father just the same as my writing is." She then relaxed and did whatever came to her to do in her home and community. I was not surprised a while later to learn that she had made the best sale of a manuscript in her career. Doubtless in doing what her home and neighborhood demanded of her she gained inspiration for the manuscript that brought her her greatest success.

When I am questioned concerning Truth principles, I like to answer with an illustration. It is good to theorize with some persons, but to the seeker I like to give the Truth as I have experienced it or have seen others experience it. As one redeemed of the Lord, I like to say so, and I say so with conviction, inner conviction. It is not given of flesh and blood but of the Father. To Him I give praise for whatever spiritual authority may be expressed through me.

The words which you speak carry with them a force, either of good or evil. The words and phrases which you think, being merely the spoken word recorded within you, convey a message and impart either a truth or an error. Your spoken word or your silent thought expression constantly builds you up or tears you down. . . . Then, as a preliminary to the right mode of control and direction of your word, consider the necessity of avoiding negatives, of omitting vagueness, of right selection of words and clear formation of images.—WILLIAM A. MCKEEVER.

Substance

FRED A. BARROW

PETROLEUM IS a heavy, thick substance found in the earth at greater or lesser depth. By distillation and other methods of refinement it is made lighter and thinner until, after superrefinement, it becomes high-octane gasoline or petrol, as it is called in England. Gasoline, if left exposed, will quickly evaporate until after a time that which once was visible substance becomes invisible substance, but if compressed in a cylinder and ignited by a hot spark, this substance manifests great power; it expands, and this expansion can drive the pistons in the cylinders of a motorcar and thus propel the heavy vehicle.

It is conceivable that by advances in scientific research and invention it may become possible still further to refine gasoline until it is capable of becoming an even more powerful substance. Even superrefined "gas" still is substance.

Now can anyone say where material substance ends and spiritual substance begins? Can anyone draw the line of demarkation between what is called the real and what is called the unreal? Or between that which has body and that which has not body? Or between that which is tangible and that which is intangible or imperceptible? Or between that which is substantial and that which is not?

A common line of argument of the so-called materialist for the nonexistence of Spirit is that he never has seen it, never has touched it, never has heard it, never has experienced any sense contact with it. The argument is palpably fallacious. Lack of recognition by the human sense is no evidence for the nonexistence of Spirit. It is said that the lethal gas carbon monoxide, besides being invisible, does not manifest itself to the human consciousness through the medium of any of the human senses; yet it is a very real substance, and a man would be extremely foolish who dared to expose himself to it after having been warned of its dangerous power. Even so may we consider foolish the man who declares "there is no

God Spirit" for the reason that his natural senses do not consciously make him aware of the Spirit's existence, of its beneficent power.

We who believe in Spirit and in spiritual power have on our side the elements of true sanity and true reason, of spiritual assurance. As deep calls to deep, so Spirit calls to Spirit. Spiritual things are spiritually discerned, and to the spiritual man Spirit is as substantial a thing as is his human body.

It is said that no analogies are perfect; but I think we can carry our analogy between petroleum and the human body, between gasoline and the Spirit in man, a step further. We might note that the less body petroleum has the more in evidence may be the power of its essence, and that the less body consciousness the human being has the more in evidence may be the manifestation of Spirit, that Spirit which is most truly the most important element of our being because it can discern more and see further, can hear more and hear more accurately, and because it can guide us into the way of Truth by means of senses keener than those of our grosser human body, and because it is the most potent power in the entire universe, being one with that universal Spirit which we call God, the omnipotent. God Himself is substantial.

We behold with our natural sight, and often with wonder, the power manifested by gasoline vapor that causes the motorcar to move and the airplane to fly, but many of us fail to discern the power of that substantial and universal Spirit which causes the planets to move in their orbits around the sun, which causes this earth of ours to rotate, which causes our more ponderable and coarser self to perform seemingly impossible achievements. It is the Spirit that moves us to perform great deeds or noble accomplishments; it is the Spirit that gives us the power to bring them to pass, to consummate them. Spiritual power is spiritual substance made manifest.

The air that envelopes this earth with a blanket several miles in thickness is a substantial thing, and it contributes to our welfare. Most of the time, as it is invisible, we remain

unconscious of its existence; but if we were deprived of air we should soon become conscious of its absence. We know of its existence when it is in either mild or violent motion as in a breeze or in a gale. By compression it can be brought to the evidence of our sense of sight in the form of liquid air, and then we recognize its substantiality. Spiritual substance is manifested by what it does.

Air is substance as much as is a granite boulder; gas is substance even as is the raw petroleum or the coal from which it is made; and Spirit is substance even as is the flesh and bone of the human body. Substances, whether compact, weighty, and seemingly solid or not, are no more substantial than are those substances which are diffused and tenuous. Substance is universal, and all substance is contributory to universal substance. All substance is possessed of power either latent or active, either dormant or in manifest motion; even rock, as regards every one of its atomic components, is in a vibratory condition, as science has shown. "If only we could accumulate and control the power of the atom!" sighs the scientist wishfully. And by the power of the most substantial Spirit of God he will eventually bring that wish to fruition, will release the energy of the atom and will learn how to control and use it for the benefit of humanity, even as he has learned how to control and use the energy in petroleum or in coal or in water, or in many other substances.

The less ponderable a substance is the greater is its power of penetration. The emanations from a grain of radium, product of pitchblende, can pass through most opaque substances; yet those emanations are substantial, and they affect whatever substance they fall upon. Physicians now use such emanations for curative purposes; skillfully used they can be highly beneficial, but unskillfully used they can be dangerous, destroying human substance, disintegrating it. (Actually nothing can be destroyed except shape or form, for all substance is eternal.) The same may be said of Roentgen or X rays which, though powerful, are invisible and penetrative. The same and much more can be said of the Spirit of God, which

possesses the greatest healing power. And no one can hide from this Spirit, for it can penetrate all other substance; and no one can flee from it for it is everywhere. It is an ever-present help in time of trouble, and although we should manage to go to the farthermost star or plunge to the deepest part of the sea, the God Spirit still would be there, constructive and "a mighty one who will save."

Now we have seen that invisibility to the natural sight, or inaudibility to the natural hearing, is no proof of the non-existence of spiritual substance; also we have observed that refined substance possesses greater possibilities of power than unrefined substance. The greatest and highest and purest degree of refinement exists in the Spirit of God, which fills and permeates the entire universe. The powers of God are boundless, and they touch and affect beneficially everything, including our life and our substance: those powers are absolutely essential to our well-being.

Universal laws are the eternal mandates of eternal Spirit, and they make for order and peace and progress in a universe that otherwise would plunge into chaos.

Our body is formed of many substances in union, and this union constitutes our form and shape as well as the form and shape of everything. Our body is built up and actuated by the force that we call life; and Spirit, directing and influencing life, can bring to our body health and strength and can prolong its power to make manifest the properties of life and of Spirit, the qualities of the natural man and of the spiritual man.

We hear and read much in these days about these invisible substances which are given the name of vitamins or "life givers." They are designated as A and B and C and D and so on; and each kind of vitamin contributes some particular thing to the body economy. But spiritual vitamins, while they cannot be done up in capsule form, are the most necessary contributors to our bodily health and to our healthy and progressive mental growth, and they are not any the less substantial by reason of their spirituality. There is an old Spanish saying

that goes, "He that loseth wealth, loseth much; he that loseth friends, loseth more; but he that loseth his spirit loseth all," and that last saying is undoubtedly true; for lacking the Spirit, we lack everything that contributes to the full "pleasure in constructiveness" of life itself.

"Apart from me ye can do nothing," the Master said to His disciples, His disciples of old time: but those words still hold true for His disciples of today. When He said, "If a man abide not in me, he is cast forth as a branch, and is withered," He surely did not mean that His disciples should abide in His corporeal body but rather that they should abide in His spiritual body, which even now is in existence, and will be through all time.

Abiding within the spiritual body of Christ in God, we receive from that body sustenance for both our soul and our body; we receive what we may term spiritual vitamins, i. e., the fruits of the Spirit. Oneness with the Spirit gives to us the vitamin A of assurance, an assurance that strengthens our faith in the invincibility of Spirit; the vitamin B of boldness, which gives us the courage in spite of opposition to work for all that is good, fearing not what men may do unto us; the vitamin C of catholicity, which makes us kind and generous to our fellow men and tolerant of their diversities of view; the vitamin D, which makes us dutiful toward God and to our neighbor; and many other spiritual vitamins, ranging through the entire alphabet, that it would take too much space to enumerate in this short article.

Spiritual substance is about me and within me, working unceasingly to benefit my bodily health, to increase my understanding of Truth, to promote my best and highest interests at all times, in all situations, anywhere and everywhere and in everything.

As true Christians we all are within the spiritual body of Christ in God, and through it and from it we draw whatever power is necessary to our physical, our mental, and our spiritual well being. Spiritual substance is ours, and through its sustenance we can achieve the seemingly impossible.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 2, 1944

UNITY SUBJECT—*The Transformation of the Will.*

INTERNATIONAL SUBJECT—*Saul Becomes a New Man.*—Acts 9:1-9, 13-19a.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19a. And he took food and was strengthened.

GOLDEN TEXT—*If any man is in Christ,* he is *a new creature.*—II Cor. 5:17.

SILENT PRAYER—*In the spirit of love and wisdom I express the zeal of the Christ.*

Some persons are so constituted that they view life and its issues with coolness and detachment. Others enter into it with zest and play their part in the life of their time with zeal and enthusiasm. Saul belongs to the latter class. He was instinctively a man with a cause. Trained in the faith of his Hebrew fathers, he threw himself with all the fervor of his intense young manhood into upholding the convictions of that faith and keeping its traditions intact. Then converted to the belief that Jesus Christ had indeed risen from the dead, he made a complete about-face and throughout the rest of his long life devoted himself with equal zeal to the spreading of the gospel of the Christ among both Jews and Gentiles. In an unusual degree he exemplified his own saying, *"It is* good to be zealously affected always in *a* good *thing,"* and

his judgment of what was good, when once it was clearly presented to him, was unerring.

Saul represents the will, which oftener perhaps than any other faculty needs enlightening. The will, like zeal for God, may be "not according to knowledge." Both need to be joined with understanding to make them effective in the cause of Truth. In the sight of judge and jury "ignorance of the law excuses no man," and neither does ignorance excuse ill will in the sight of God, else all would plead it in extenuation of stubbornness and other lapses from the law of love, kindliness, and good will.

Saul was an intellectual with an intensely active mind. Damascus, the name of the city to which he had requested to be sent with letters to the synagogues, means "activity," "alertness," in respect to trade or possessions. The unconverted intellect can stir up endless strife and unleash warring thoughts and conditions until the whole life is involved in controversy, and contention becomes the order of the day. When love of the Christ enters the heart and the inspiration of Truth clarifies the intellect, the will becomes one with the divine will, that is, good will.

This transformation may take place suddenly, as it apparently did in Saul's case, or it may be a gradual growth in persons whose nature is less intense than his. It is quite possible that Saul's conversion came in answer to the prayers of the Damascus Christians, who knew his reputation as a persecutor of their faith and were aware of his coming. They doubtless prayed earnestly to be delivered from him, and the most complete deliverance possible was brought about by his conversion. There is safety as well as strength in unity of faith.

The three-days' blindness of Saul following his vision on the Damascus road is understandable when we recall the strength of his convictions as an enemy of the church of Christ and contrast with this his sudden conception of the truth of the resurrection life. His enlightenment came with such force that he could not assimilate it. Three days of

fasting and prayer were needed for him to make the change and recover his normal poise.

Whether Saul's vision returned fully at the word of Ananias has been questioned. His letter to the Galatians (chapter 4, verses 13 to 15) indicates a gradual recovery of sight on his part, although he undoubtedly responded to the healing word spoken to him at the end of his three-days' fast and regained at least partial sight at that time. Those who fail to demonstrate perfect healing instantly need not be discouraged. Even though it may not be instantaneous, healing may be complete, depending on the individual's receptivity to the word of Truth. When his will and understanding are quickened to the truth of the resurrection life, healing results normally as a matter of logical sequence.

QUESTIONS

1. What faculty in Saul was outstanding in the expression of his religious faith?
2. What faculty does Saul represent, and why does this faculty need to be enlightened?
3. Is ill will transformed into good will suddenly, or is the change a gradual one?
4. On what does complete healing depend?
5. When does healing come about normally and completely?

Lesson 2, April 9, 1944

UNITY SUBJECT—*Life and Immortality*

INTERNATIONAL SUBJECT—*Christ's Victory over Death* (Easter Lesson).—I Cor. 15:41-58.

41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body.*

45. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit.

46. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.

47. The first man is of the earth, earthy: the second man is of heaven.

48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

GOLDEN TEXT—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

SILENT PRAYER—*I inherit the life and immortality of the Christ.*

Paul wrote to Timothy that "our Saviour Christ Jesus . . . abolished death, and brought life and immortality to light through the gospel." Far from being a token of failure to prove His teachings, the death of Jesus Christ on the cross brought to light the possibility of the Resurrection and abolished the fear of death as the end of all that the soul holds dear. The Resurrection thus becomes the cornerstone of our faith in eternal life.

If life is eternal it is without beginning as well as end. We are in this boundless sea, a sea without a shore except for certain islands of unconsciousness, of which death is one, swooning another, and sleep a third. In heavy sleep consciousness ceases as completely as in a swoon. Yet no one fears sleep for that reason, because experience has taught us that this necessary state is temporary. We crave sleep and the weary body looks forward to its refreshing surcease from consciousness.

Swooning may be alarming if its cause is obscure, but once understood and the remedy made clear, the confidence of those who witness it and are able to apply the remedy is restored. Consciousness comes again in due course, and life goes on. Only death continues to appall the race because its seeming finality has fastened on the imagination of the race mind and made of it a dark, unexplored continent in-

stead of an island in the sea of conscious immortality. That Jesus passed through the experience of death and returned to manifest Himself in the same body as before has failed to abolish the fear of death in general, for two reasons. First, Jesus is accounted a divine man who did what no one else can do; secondly, the account of His resurrection from the dead is disbelieved or explained away until the impression it should make is blurred or erased from mind.

Death is not final. It is not even an inevitable necessity, but if it were not for death we could not have the Resurrection in proof of eternal life stretching on and on regardless of death. The glory of unbroken life is one thing. The glory of the resurrection life is another. Who can say that one is more glorious than the other? Both prove the same thing; that life is of God and that it is eternal.

The "life-giving spirit" is the Spirit of the Christ. Jesus, the last Adam, became this Spirit, and we are to become spiritual beings, life-giving as He was, by letting the same Spirit be in us that was in Him. Someone has said that the "comprehensive and imaginative faith" that irradiates the whole being of a man with an inward glow results in a harmony of the intellect, the imagination, and the senses; in other words, mind, soul, and body. Faith is life giving or it is nothing. Paul, a man of intense faith, saw "this mortal" putting on immortality through faith in the life-giving Spirit of the Christ. He saw men conquering death by means of the Spirit that animated Jesus Christ, when once they give it full and untrammeled expression in and through them.

"Stedfast, unmovable, always abounding in the work of the Lord." This is what it takes to conquer death. No mere acceptance of a teaching, but unceasing, "abounding" work to realize the truth of life, the truth of Being in ourselves, and to build ourselves into Truth until we are an inseparable part of it. Faithful and persevering, we cannot lose, no matter what appearances may be. Our labor is not in vain.

QUESTIONS

1. Jesus died on the cross. In what respect did He abolish death?

2. Why is death feared when the unconsciousness of sleep which simulates death is desired and found necessary?
3. What is the "life-giving spirit"?
4. What does it take to conquer death?

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Lesson 3, April 16, 1944

UNITY SUBJECT—*The Regenerated Will at Work.*

INTERNATIONAL SUBJECT—*Saul's Early Preaching.*—Acts 9:19b-30; 11:25, 26.

19b. And he was certain days with the disciples that were at Damascus.

20. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

21. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

22. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

23. And when many days were fulfilled, the Jews took counsel together to kill him:

24. But their plot became known to Saul. And they watched the gates also day and night that they might kill him:

25. But his disciples took him by night, and let him down through the wall, lowering him in a basket.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

28. And he was with them going in and going out at Jerusalem,

29. Preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him.

30. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.* —Rom. 1:16.

SILENT PRAYER—*My thoughts flow with the course of my real nature, and I live by today's convictions.*

The spectacle of a rabid persecutor of the disciples of Jesus becoming one of them and following the way of the Christ as fervently as they is one of the best proofs that could be furnished that divine power makes its own channels of expression. It is the best proof that Saul could have given of the sincerity and thoroughgoingness of his conversion. The once proud Pharisee who had "advanced in the Jews' religion beyond many" of his own age among his countrymen, turned in a day while still a young man to join a group of persons that included, according to his own testimony, "not many wise after the flesh, not many mighty, not many noble," but the foolish, the weak, and the despised. Having joined them he at once threw the whole weight of his intense nature on the side that he had previously condemned. "Straightway in the synagogues he proclaimed Jesus, that he is the Son of God."

It takes courage to give up convictions that have been firmly held and boldly expressed. Many have been silenced after such a change and remained timid souls thereafter. In their case the will is not regenerated. To be a nonconformist is not an agreeable task, but it is sometimes a necessary one

if we are to follow the clearest light that we have. To the unthinking consistency is a law. Those who follow their understanding of right, justice, and truth must often forget that such an attitude exists or is possible.

Someone has said, "For nonconformity the world whips you with its displeasure." It whipped Saul, but he was not restrained by fear of consequences. Obeying the Christ, he "increased the more in strength . . . proving that this is the Christ." He spoke boldly, obeying the inner urge: "Speak what you think now in hard words and tomorrow speak what tomorrow thinks in hard words again, though it contradicts everything you said today."

Saul meant his words to be persuasive, but the Jews for the most part found them hard because they were cast in the form of intellectual argument and dispute. Among a people to whom belief mattered more than anything else in life he had the temerity to change his belief. To this offense he added the further one of trying to convert others. That he soon converted many is proved by the statement that his disciples in Damascus, where he had recently been baptized, took him by night and let him down the city wall in a basket to help him escape the hostile Jews.

Safe in Jerusalem, vouched for by Barnabas, and finally accepted as one of the disciples, he again preached "boldly in the name of the Lord" and again "disputed against the Grecian Jews." Where zeal for sincerity throws tactfulness overboard opposition is stirred up. Zeal for truth must be in harmony with love, wisdom, and understanding. A forceful character such as Saul's sometimes loses sight of this necessity. He had the will to express the Christ, but his intellectual bent sometimes limited his understanding.

Later when Barnabas brought Saul back from Tarsus to Antioch, where they "were gathered together with the church, and taught much people" for a whole year, peace reigned and many accepted the teaching of these two men. When the will works in harmony with the other faculties its work reveals its power for good.

QUESTIONS

1. What is the best proof of the complete conversion or transformation of the will (represented by Saul)?
2. Does the courage that is required to acknowledge a complete reversal in our convictions involve the will?
3. Does the regenerated will know fear of consequences?
4. Why does intellectual argument arouse opposition?
5. How may zeal for Truth be most effectual?

Lesson 4, April 23, 1944

UNITY SUBJECT—*The Reclaiming of the Unregenerate Mind.*

INTERNATIONAL SUBJECT—*Paul Becomes a Missionary.*—Acts 13:1-4; 14:8-20.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose *temple* was be-

fore the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT—*The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.* —Acts 13:2.

SILENT PRAYER—*The saving light of the Christ mind enlarges my grasp of Truth daily and sets me free in mind, soul, and body.*

The will and the understanding, when they are brought into line and trained to work harmoniously, do much more than transmute formulated theology; they penetrate to the innermost recesses of consciousness. In doing this they bring the reasonableness and good will of divine mind into the unregenerate mind in us, so that we become new creatures. Saul and Barnabas, busied with the work of teaching and prophesy-

ing in Antioch, were called by the Holy Spirit to carry this work to the Gentiles.

Seleucia, the name of the first city visited by the two missionaries, on the seacoast near Antioch, means "beaten by waves," "troubled." Saul and Barnabas did not linger in that place, their object in going there being to embark for Cyprus. To allow ourselves to settle into a troubled state of mind is unwise. We should leave it behind us as quickly as possible, for the only help it can give us is to rouse us out of our natural inertia and lead us to action. Saul and Barnabas needed no such spur. They were both zealous to bring the good news of the resurrection life to both Jews and Gentiles in remote cities and countries where no opportunity to hear it had been afforded.

The first work of healing that is credited to Paul was at Lystra. The method followed was that of Jesus Christ. Paul did not pray over the impotent man. He merely looked him in the eye, perceived that he had active faith in Christ, and called aloud: "Stand upright on thy feet." The response was readier than Paul had asked. The lame man not only stood upright on his feet; he "leaped up and walked." No wonder the people who witnessed the healing thought that the gods had come down to them. The divine will for us is health and wholeness, and wherever health triumphs over disease the divine will is accomplished. Lack of understanding turns men to worship personalities (gods "in the likeness of men"). The Spirit of God is to be worshiped wherever it is expressed, but emotional upheavals do not express it. Poise, stability, peaceableness, good judgment, and understanding all give it free play.

Emotionalism sways a person one way today and another way tomorrow, depending on the feeling that is uppermost at the moment. Disciplined and established in divine understanding, emotion becomes a power for good. The Lycaonians knew nothing of such discipline. They wanted to offer sacrifices to Paul and Barnabas as gods from heaven because they had witnessed one case of healing. When Paul and Barnabas

disclaimed godhood their would-be worshipers were soon influenced to become Paul's executioners, stoning him into insensibility.

A good habit to cultivate when trying to develop emotional control is to weigh every thought dispassionately in the balance of our higher understanding. A good practice is to put our thoughts into words instead of leaving them largely in the subconscious realm, where they easily usurp the power that underlies the emotions. We need not speak our thoughts aloud, but we should do well to think silently in words. The habit makes for clarity of thought and acquaints us with ourselves in a way that feeling cannot do.

Combativeness stirs opposition that has to do with personality and denotes lack of understanding. As we keep our thought on the one Presence and the one Power we rise above such negations and demonstrate freedom.

QUESTIONS

1. To what does the calling of Paul and Barnabas to work among the Gentiles correspond?
2. Does any good come from allowing ourselves to fall into a troubled state of mind?
3. When does the mere willing of health for another prove sufficient, as in the case of the lame man of Lystra?
4. What habits can be developed to aid us in gaining control of the emotions?

Lesson 5, April 30, 1944

UNITY SUBJECT—*Principles Are All-Important.*

INTERNATIONAL SUBJECT—*Paul Wins Recognition for Gentile Christians.*—Acts 15:23b-29; Gal. 2:1, 2, 9, 10, 20, 21.

23b. The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one ac-

cord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

1. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

9. And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision:

10. Only *they would* that we should remember the poor; which very thing I was also zealous to do.

20. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

21. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

GOLDEN TEXT—*Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.*—Rom. 5:1.

SILENT PRAYER—*I hold fast to fundamental principles, and externals fall into their own place in due course.*

If the spiritual life of people generally today depended on their observance of ceremonial religion, we should have to admit that it was at a low ebb. Comparatively few people acknowledge that the church or its teachings influence their daily conduct. Many however are influenced by the principles that are taught by all churches and steer their course by them more or less unconsciously.

The gathering of the apostles and the elders in Jerusalem to consider the conditions under which the Gentiles were to be admitted to Christianity symbolizes a drawing together in conscious unity of all the intelligent directive powers of the spiritual self to the standard of peace and harmony. The act is a conscious one, for we are now aware that harmonizing our forces makes our life more effective in service to others and more satisfying to ourselves as individuals. These two objectives are one. We are convinced today of the necessity of teamwork in all that concerns our common goal.

The apostles and the elders represent the developed faculties that have been brought under the control of the higher self and made to function as an undivided whole of a higher order than the personal self can reach. All the faculties should be alert and active where principles are at stake. Paul, Barnabas, Peter, James, and the other elders and fathers were present at this first recorded conference of the church on matters relating to church membership.

The question whether a Gentile, to become a Christian, must first fulfill the conditions required of a candidate for acceptance into the Jewish faith seems to us at this distance absurd. Nevertheless bondage to accepted rites and ceremonies in religion is not an obsolete condition. It survives today in diminishing degree among the adherents of religious organizations who feel obliged to conform to certain forms before they can be sure of salvation. Even a Truth student may question whether he is on the right track if he cannot realize

healing without material remedies, or whether his understanding is in harmony with Truth unless he understands the symbology of the Old and New Testament history. These things are helpful aids to faith, but faith comes through many avenues, and the vital point is to believe that life is spiritual in its origin and content.

With faith to live by we come in due course to proofs and learn to show our faith by our works. These include spiritual healing, the realizing of divine wisdom and power within ourselves as we become one in mind and spirit with the universal Spirit, and the recognition by us of spiritual truths in the historical records of our religion.

It is well for us to burden ourselves with no more of the outward trappings of faith than are necessary to keep our conscience clear of self-condemnation, thus allowing greater freedom to devote ourselves to the underlying principles that govern life. Outward ceremonies indicate inner truths, and an understanding of this fact makes for tolerance and a greater measure of unity. Whatever promotes purity of life and ideals is fundamental, whether that is what Paul calls the "circumcision . . . of the heart" or what we call clean living and high thinking.

Judgment (James), faith (Cephas), and love (John) are integral parts of traditional religion (the circumcision). Inspired imagination (Barnabas) and quickened will (Paul) are equally important in bringing all the powers of mind, soul, and body into harmony with the truth as it is in the Christ consciousness.

QUESTIONS

1. What does the coming together of the apostles and elders to fix the requirements of Gentiles desiring to become Christians represent?
2. Are all the faculties involved in the harmonizing of our unregenerate nature with our spiritual nature?
3. What is the vital point for all to believe regardless of church affiliation or religious bent?
4. Is faith sufficient for us in the sense that it brings to us the other things that we need as it is developed?
5. Do will and imagination really help us to harmonize our powers?

Silent UNITY

My mind is spiritually quickened and I understand the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SINCE I last wrote to you I have received wondrous help through God and my faith in prayer and through your prayers. My lung abscess healed very miraculously. A dear friend for whom I wired you for prayers recovered from a serious heart condition, and ever so many other manifestations have proved to me over and over how great my faith is now; and it will grow even stronger as I see it helping others around me when I ask that they, like myself, may receive help. I am truly thankful for your prayers.—*B. E. B., Canada.*

THE Unity teachings have been of inestimable value to me, and I pray our heavenly Father to prosper all your efforts. It is with a very thankful heart that I wish to testify to a healing from eczema. In one of your articles last year a man wrote that he had once read in UNITY of a woman's curing herself of this sickness by stroking the affected part and saying, "God is healing you." He said to himself that if God would do it for her He would do it for him. He had suffered for eight to ten years. As in the case of the woman, it was some time before any relief was manifested, but ultimately he was completely cured. On reading this I used the man's statement and ceased using the ointment supplied by the doctor. Six months have elapsed, and I have never in all that time once used any remedy. There were times when the affected part itched and seemed to spread—for I had had it

for five years—but it is completely healed now, and I thank God with all my heart and soul. May He prosper all your good works.—*W. R., Africa.*

Filled with Plenty

MR. S—— has been employed by this company for over a year, and through God's help he has been advanced very rapidly, for which we are very thankful. It seems some war equipment is ahead of schedule, and the company was forced to dispense with some of the newer help. My husband was called to the office with newer employees who were either sent to another plant with a big reduction in pay or discharged completely; but with your prayers and mine they decided he was such a good worker that they would keep him. So he now is working side by side with employees who have been with company for sixteen and seventeen years. They cut out all shifts but the day shift, so besides retaining his position, he now has grand regular day hours. It is just miraculous, and I hope this demonstration may prove helpful to the many wives in my position and prove that God does take care of us. —*Mrs. F. F. S., Illinois.*

TO BE specific with regard to my newly found joy, several months ago, I asked you to pray for God to give me strength for my job—department store selling—or to give me a job equal to my strength. Since I held fast to the idea of principle, it never occurred to me to seek other work. Suddenly I learned that a very fine dress shop needed someone to replace an employee who had been with the organization for thirteen years. They sent for me and doubled my salary. —*M. H., New Jersey.*

My Help Cometh from Jehovah

UNITY has been such a comfort and inspiration to me. Without it I would be lost, for each time when my spirit gets low some message is given me through UNITY that again makes

me realize my oneness with my loving Father, and my spirit is again lifted up. The article "It Pays to Pray for Prosperity" in *Weekly Unity* seems to have been written for me, and I am very grateful for this message.—*A. J. W., Illinois.*

PLEASE RENEW my subscription for UNITY magazine, for which I am inclosing money. It is the finest magazine of its kind I have ever read. It has helped me so much spiritually, and I pass my copy on to friends who appreciate it as much as I do. I am trying to live as a Christian should, though I fall far, far short.—*Mrs. L. C., Texas.*

THOSE of us who have read and studied the Unity publications for years feel that they come to be an outline for daily living and a sure foundation to build upon. Any lapse in the receipt of them makes one feel as though the supports of the foundation are missing and causes one to feel there is little to hold onto.

I often pick up the old publications and find much that is helpful in them. The same thoughts worded in different ways give one a new hold in endeavoring to put them into practice. All good wishes, and may Unity School ever carry on.—*E. S. M., Florida.*

THE READING of your magazine and *Weekly Unity* has been a wonderful help to me. I am happier than I have ever been. I have also learned to face trying situations and come out with a shining countenance. Truly God takes care of His own.—*M. G. M., New Jersey.*

He Shall Have Abundance

I WAS HAVING a very hard time finding a good job. I made many changes, and every one was more unsatisfactory and undesirable than the previous one. Then I got a job working at night. I was getting along very well and my work was satisfactory, but it was very hard. I did not know whether I could keep on. I sent for a prosperity bank, and shortly after I began using it my boss came to me one night to tell

me that they were transferring me to daytime work, which is much better and a lot easier. It is a job that is hard to get and one that I never expected. I was so surprised I hardly knew what to say. I could hardly believe that they had selected me, a new woman, when there were so many other women who had been there from eighteen to twenty-five years longer than I. It is nice work. I am matron in the ladies rest room in a large office building here in Pittsburgh. It just seems like a miracle, and I am very happy in my new work. I am very grateful for your prayers and your help.—*Mrs. W. L. S., Pennsylvania.*

Hearken unto Me

I AM INCLOSING a money order for five dollars. Will you please send me *Daily Word* for one year and use the rest as you think best. I am late in sending this in, as I had the great pleasure of visiting my sailor son on his ship before he left port on his first voyage. My husband and I had such a grand trip. I know we were "personally conducted." We were told on every hand that we could not get a room in the town where my son was stationed. There was the possibility that he would be gone, or too busy on his ship, or so near sailing time that he could not get leave.

When we got to the one hotel of the town they said they had no room available, but that if we wanted to wait someone might vacate a room and whoever was on the spot would get the room. I asked to use the telephone to call the naval station. I was kindly told that my son would be back from his ship for chow at the station at 11:30 a. m. and if we were there we could see him. When I turned from the phone I was told that there was a room and a bath being made ready for us.

So we were free to go to the station to meet our son. After we had contacted him he was showing us some of the plants around the buildings (it was in a Southern city) an officer called to him and told him that his parents were in-

vited to eat chow with him. We also learned that he would be free to spend the night with us, but we had only a single room. When we got back to the hotel they said a double room with a bath had just been vacated and we could have it. The last night his leave lasted just long enough for us to go to the docks with him and make our train home easily. If we had been making out a schedule we could not have done better, for we could not have foreseen the events we were to meet. "Before they call I will answer."—*Mrs. R. F. M., Illinois.*

I Am the Light

I HAVE had a great blessing since I began reading Unity literature. Most of my life I have been afraid of storms, but God showed me the way to overcome my fear, and when it thunders and the lightning flashes ever so much I can say, "Peace, be still," and repeat the words until I have much comfort. I am so thankful to God. I do not think I am afraid of anything now.—*E. L. K., Illinois.*

THE WORK you are doing is a wonderful work. Your books and periodicals are a great inspiration. Just knowing that God is our help in every need seems to straighten our affairs out at once.—*Mrs. E. B. S., New Jersey.*

He Is My Refuge

GOD HAS answered our prayers! Three days after I wrote to you asking for help, my fiancé, who is in the army, was transferred into the work he wanted. The right door was open, and he is very happy in his new job. We are all so thankful for this, for it has changed his army life completely.

Thank you for your wonderful help. This incident again proves that when you place your affairs in the hands of God they are in divine order. It has also proved to my fiancé that prayers are answered. Thank you.—*M. J. G., Missouri.*

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Kansas City—Louis E & Ethel Meyer, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Louvilla Fielder (LT) Jewell bldg
Lee's Summit—Nettie Wyatt (LM) Unity Farm
Lemay—Julia McKee (LT) 284 Lemay
Springfield—Fannie Baldwin (LM) 224 W State
St Joseph—Unity, 12 & Felix
St Louis—Elsie Abbott, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) 3616 Bates; Florence K Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten (LM) 109 E Pine

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg
Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat (D) Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6
Raton—C Schleifer (LT) 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Elmira—Dale & Donna Newsum (LM) 312 Lake
Flushing—Adele Woodruff (LM) 135-42 40 rd
Ithaca—Dale & Donna Newsum (LM) 213 E State
Jamestown—Lillian Matthews, YWCA
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LT), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; John Coulson, Steinway hall; Nanna Sutton (LM) (col) 137 W 110
Rochester—Raymond Barker, Elise Rosenburg, Carol Gillespie (LT) 29 Gibbs

Roslyn—Adele Woodruff (LM) No. 7 The Maples
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Octavie Martial (LM) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Nora Elliott, 242 E Main
Canton—Nora Elliott, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B & Martha Anthony, Hotel Gleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler (LT) YMCA
Springfield—Fannye Treaster, Tecumseh bldg
Toledo—Unity, Commerce Guardian Bank bldg
Warren—Everett St John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St John (LM) YMCA

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 38-39 Hampton bldg
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas
Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—Edward Robinson (D), Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary E Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Unity, 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lilian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg
Ellensburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor (LM), 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) 6 Stanhope Terrace, Bayswater Rd London, W 2
Nr Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know

When You Give to the

U S O

Master Class Lessons

By Ernest C. Wilson

If Ernest C. Wilson has written *Master Class Lessons* for any particular group of people it is for those who when dissatisfied with their life are willing to do something about it. According to Doctor Wilson prayer is the basis of spiritual growth and resultant success and happiness. "Prayer," he says, "is your means of contact with God. 'Prayer is the key that unlocks the stores of abundance and blessing.' "

In seeking a better way of life a person should go to God for guidance and vision. He should support that guidance and vision with faith in the Father's power and willingness to answer prayer. The illuminating chapter on prayer is followed by lessons devoted to the Master's way of giving, receiving, healing, loving, finding happiness, and overcoming. Jesus Christ is our pattern; He is the Master of life. In Doctor Wilson's recapitulation of the first chapter of *Master Class Lessons* is found the key to the book's entire teaching: "Go always first direct to God; go next to man as God directs. Have faith. Pray all the way through."

(Master Class Lessons *is a standard Unity book, priced at $1 in cloth binding; $2 in flexible binding.)*

Appearing in Other Unity Magazines This Month

Melody in Crystal

Grandfather Bolton was collecting musical water glasses to complete a chromatic scale and had enough now except for one note, the F sharp above middle C. Elsie Bolton, one of his granddaughters, had been taking music lessons, and her music teacher had discovered that she, Elsie, had a perfect sense of pitch. When Grandfather asked Elsie and her three cousins to search for the glass that would complete his collection he explained that the children could either work singly or together, since he had found out that there was a misunderstanding among them. How the search for the F-sharp glass brought the cousins together is told by Mary Ethel Oliver in the story "Crystal Melody" in *Wee Wisdom.*

A True Story of a Family Adjustment

Leaving a responsible position that paid an excellent salary, Rita married Ronald Delano. After being settled in a huge, old-fashioned house in a distant city she learned that Ronald's small salary was largely due to his irresponsibility and poor management. When she had about decided to seek employment as a solution of her problem of inadequate income, she learned that she must prepare for a blessed event. No sooner had she made this discovery than Ronald's mother came to live with them, and she was not patient and kind, like Rita's mother. But there was a solution for each one of Rita's many problems, and the result was a complete and happy family adjustment. The story, entitled "Let's Try It Together," was written for *Progress* by Lizbeth Hibarger.

Alcoholics Anonymous

Last October *Good Business* magazine published an article about the movement known as "Alcoholics Anonymous." The editors were gratified at the interest it aroused. While aware that there were many who ought to quit alcoholic drinks, they did not dream that so many sincerely wanted to quit. It is to give further explanation of the practical program of Alcoholics Anonymous that another article has been prepared for *Good Business* readers. This article by Clinton E. Bernard is entitled "The Twenty-Four-Hour Plan."

A Man's Gift

"A man's gift maketh room for him." This encouraging statement from Proverbs is the basis for a timely article prepared for *Daily Word* by Martha Smock. The author gives an inspired interpretation of this statement in the light of present-day problems that young men are meeting in the armed services. Since there is good to be gained from every experience, men will come out of the army or other branch of the national service with new vocations that will enable them to live a complete, harmonious life. The title of this article is "A Man's Gift."

The Path of Remembrance

As Jesus proceeded along the difficult path to His final triumph He was serene, for He remembered the glory that was His "before the world was." He found peace along this path in the realization "Before Abraham was born, I am." It was in the serenity of the perfect remembrance of His Christ self that He was enabled to pass triumphantly through the portals of death to eternal life, forever free from earthly limitations. To help you during the Lenten season to realize your identity with God you will want to read "Remembrance" by Georgiana Tree West. This article is one of a Lenten series, and it appears in the April 3 issue of *Weekly Unity*.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — Lessons in Truth
God a Present Help — Letters of Myrtle Fillmore
God Is the Answer — Master Class Lessons
How I Used Truth — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures		1.00

NEWS *from* UNITY

Life Need Not Be Filled with Trouble

"There is really no need for man to have a life filled with trouble and sorrow, because if he will seek to know God, to stay in His presence always, he will never be in trouble. It is when he goes to a 'far country,' away from his Father's house, that material things, husks and swine, take possession of him," writes L. Stevens Hatfield in May *Unity*. In this article, which is entitled "The Father Indwelling," the author prompts the reader never to lose sight of the Truth that God is the substance, the Spirit of life in everything in the universe and that the greater the recognition of God the greater is the good in one's life. Anyone seeking spiritual help in solving some problem will appreciate this article, for the author shows how to realize the presence of God so that there will be no room in one's life for error, discord, lack, or sickness. Now is the time to begin looking in a spiritual direction for the supply of all human needs; for the adjustment of every situation.

Unity in Australia

From radio station 2KO, Newcastle, New South Wales, Australia, comes a letter expressing gratitude for the continued and regular arrival of the radio script for the "Unity Viewpoint" program presented over that station. An official tells us that the mail response to "Unity Viewpoint" shows that listeners in Australia

are finding solutions to their problems in the daily Truth messages. He writes: "I am most seriously considering extending this great work after the war by establishing an active organization of Unity here in Australia, including a book department for the sale of all Unity publications, a branch of the Y. O. U., and general headquarters. I look forward to the day when we shall be able to work in even closer cooperation than at present."

Our blessings are with this friend for his interest in Truth.

Good Results with Prosperity Bank

"I want to thank you for your prayers and the blessings they have brought since I have been using the Bank. I have sold two small properties that had been lying dormant for four years, and

we were able to buy the few attractive and comfortable pieces of furniture we had needed and desired for some time. My consciousness of oneness has grown from a believing to an inner feeling of knowing, and for this I am truly grateful."

Our Relationship to God

God not only has created the earth and us, but He is actually the very essence of all that we see about us and all that is within us. We are the free agents, who must learn to take and combine His ideas and the manifest materials into the soul and body we are to use. We are not sitting off here doing something by ourselves and occasionally asking God, outside of us, to help. In reality God is working out through His offspring that which He has conceived to be the ideal creation and life. —*Letters of Myrtle Fillmore.*

Unity Literature Shared in England

England is so absorbed in the war that books that would be plentiful in peacetime are almost unobtainable now. The books that are available are sure to pass through many hands. This is true of the decreased number of Unity books and magazines that we can now send to England, because of the limitations of rationed shipping space. To facilitate a wider distribution of Unity books and magazines in England, Unity House in London has organized the Subscription Lending Library. The English subscribers who do receive Unity periodicals donate their old copies to this library. For an annual fee of six shillings a Unity student in England is entitled to borrow at one time either a book or a package of ten magazines.

Friends in other parts of England write that they are sharing their magazines and passing them on until an almost unbelievable number of persons may be said to read them. This number of course includes many who find Truth with its freeing message for the first time. Real blessings are sure to be felt by every reader of these pieces of Unity literature.

Poise and Calmness

The workers at Unity headquarters meet together regularly during the week at 10 o'clock for a devotional period. Recently one of the meetings was conducted by the head of the letter-writing staff, who explained that her department gives much attention to keeping poised and calm by maintaining a feeling of oneness with God and with His work. She said, "God works through you when you are calm, and you can hear Him when He speaks to you. It is then that prayer becomes effective." An affirmation used by the letter-writing staff with splendid results was the foundation of the silence at the meeting: "God is my peace, my poise, and my power of accomplishment."

More Unity Hymns

We have received some interesting correspondence from a Unity student who tells us that

she has been listening to the radio program "Hymn of All Churches" but has not heard as many of the Unity hymns as she would like to have presented to the listeners. Upon writing to the sponsors of this program our good friend was informed that the choice of hymns is governed by the number of requests received. At her suggestion if you are a listener to "Hymns of All Churches" and would like to hear more Unity hymns of this program, we recommend that you write to Mr. Fred Jacky, Director, Hymns of All Churches, 520 North Michigan Avenue, Chicago, Ill., giving him the titles of your favorite Unity hymns.

Literature for Servicemen

Ever since the article "Young Man in Uniform" by Clinton E. Bernard was published it has been in great demand by servicemen and their families. "Young Man in Uniform" is included in

an assortment of free literature that is sent upon request.

In addition to the cards and pamphlets Unity offers *Daily Word* as a gift to servicemen and servicewomen. If you know someone who would like to receive *Daily Word,* just send us his name, rank, and the unit to which he is attached. However your friend in the army must be stationed within the borders of the United States in order to receive a subscription at your request. If he is stationed outside the United States he must make the request himself. This restriction does not apply to men in the navy, coast guard, or marine corps.

Victory Book Campaign Closed

We have been requested to announce to *Unity* readers that there will be no further collection or distribution of books through the Victory Book Campaign. While asking us to inform you that no more books or magazines can be accepted, the Victory Book Campaign secretary added these gracious words of appreciation:

"We know that the men in the armed forces have been very grateful for the many books and magazines published by the Unity School of Christianity and contributed to the Victory Book Campaign. We have appreciated their interest and co-operation.

Appreciates Daily Word *in Braille*

A friend who is learning to read Braille writes: "My *Daily Word* in Braille is a source of courage for each day. My teacher brings her copy with her, and we read together. This comprises my lesson—except for symbols, which I am now learning. The Brailled letter which you sent me was the first I had received, and I was able to read it. I still have a little sight in one eye, and I still have faith."

Daily Word for adults and *Wee Wisdom* for children are published in Braille and distributed without cost to anyone who is blind and who can read Braille, Grade 1½.

Old Copies Still Useful

Letters from readers indicate that old copies of Unity periodicals are being shared and exchanged in ever-increasing numbers. *Daily Word* especially is being shared for the reading of the daily lesson in army camps, hospitals, homes for the aged, prisons, in homes and offices. Although many friends have offered to return their old copies to headquarters for redistribution we ask them not to do this because of the mailing complications that would arise. If it is your sincere wish to pass on your old copies of Unity literature, you are sure to be led to share them with someone in your community who will be open and receptive to the Truth message.

If you feel that there is no one to whom you can present past issues, take the matter to God in prayer; you are sure to be guided to someone who will bless you for your thoughtfulness in sharing with them the precious, living Truth teachings of Jesus Christ.

However humble your place in life, however unknown to the world you may be, however small your capabilities may seem at present to you, you are just as much a necessity to God in His efforts to get Himself into visibility as is the most brilliant intellect, the most thoroughly cultured person in the world.—*H. Emilie Cady; Lessons in Truth.*

A Truth Foundation FOR YOUR HOME

Unity recommends a Truth foundation as the real basis of security of the American home and family life. In spiritualizing their homes, homemakers find that books are important, and they should of course place greatest emphasis on the Holy Bible. To supplement it however Unity suggests the following books, which might well form the nucleus of a spiritual library:

LESSONS IN TRUTH by H. Emilie Cady, is an ideal book for you if you are a beginner in Truth. It answers more than 250 questions about the teachings of Jesus and shows you how to enrich your life by applying His teachings to everyday living.

CHRISTIAN HEALING by Charles Fillmore, is especially helpful for students who have completed Lessons in Truth and who desire to have a comprehensive book of metaphysics as presented by one of the founders of Unity School. This book seems never to grow old. It tells you how to have health and happiness through right thinking, and through expressing divine love in all that you think, say, and do.

These books are available in cloth at $1 each; in flexible binding, at $2 each.

METAPHYSICAL BIBLE DICTIONARY—For those who desire to advance in the study of Truth either for the sake of individual spiritual growth or to acquire knowledge that will help them present the freeing Truth to others. In it are over 700 pages of names of Biblical persons and places listed alphabetically and giving the metaphysical meaning of each in a clear and direct style.

Bound in blue buckram, this book is now priced at $5.

JET'S ADVENTURES—Do not omit the children in your effort to make Truth the foundation of your home. They need to be surrounded by good books and other things that will stimulate them to acquire good habits and to think right. Jet's Adventures, a book by Bula Hahn, gives children a glimpse of pioneer life in America. It is thrilling, entertaining, and is based on the fundamentals of Truth.

In cloth binding it is priced at $1.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

Faith Is the Substance of Your Supply

The centurion stood before Jesus stating his need. He had come to ask healing for his servant, who lay ill many miles away. The centurion however did not consider it necessary for Jesus to make the long journey to his home. He recognized in Jesus the divine authority that made His word an instant healing power.

The centurion's great faith was the substance of his supply just as your faith is the substance of your supply. If your supply of health, happiness, or prosperity seems insufficient you can increase it by developing your faith in God's abundance.

Because the Prosperity Bank plan provides a practical day-by-day exercise for the development of your faith, it is a definite means of increasing your consciousness of God's ever-present supply. As you join Silent Unity in the daily affirmative prayer and use your manifest supply to bless your friends with Unity subscriptions, your faith in God will grow, your confidence in yourself will increase, and you will have supply to meet your every need.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

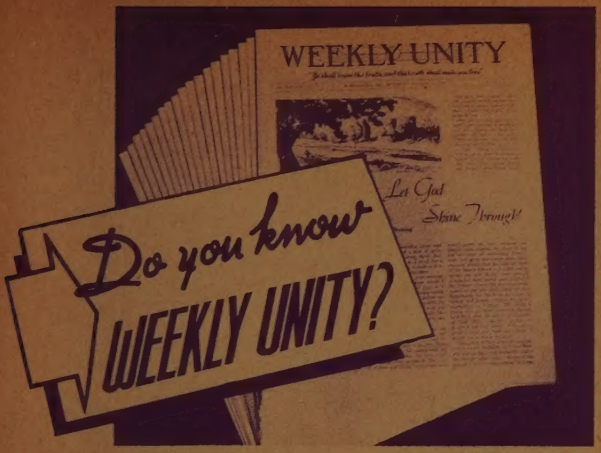
City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-4-44



Many persons become interested in one of the several Unity periodicals and continue to read it without investigating the others. If you are not acquainted with WEEKLY UNITY, you are missing the opportunity of receiving a friendly visitor that would come to you once a week with practical thoughts in concise form.

WEEKLY UNITY specializes in articles that are brief enough to meet the time requirements of busy readers. It is published weekly, and its presentation of Truth is so clear that beginners find it an easy door through which to enter a consciousness of the power of Truth. At the same time its truths are dynamic enough to inspire advanced students.

WEEKLY UNITY contains:

A message from Silent Unity • Articles by leading Truth writers • Lowell Fillmore's column "Things to Be Remembered" • Accounts of answered prayer • Bible interpretations • A digest of selected current items from religious news appearing in secular publications

Each WEEKLY UNITY article deals with some situation that many persons have to meet. Each presents a practical idea that can be put into immediate use. Let WEEKLY UNITY come to you for the next twelve months.

A year's subscription—fifty-two inspiring issues—is only - - - - $1

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

The Quiet Hour

Grace Noll Crowell

Out of the peace and quiet of an hour
Alone with God may come a wealth so great
That any heart can find a hidden power
Undreamed of hitherto: the power to wait
His blessed will, or power to rise and go
Into a hard-pressed battle for the right;
Or it can give the impetous to grow
Out of hindering darkness into the light.

As Christ Himself felt deep and vital need
Of many a quiet waiting while alone
With God the Father, who has food to feed
All hunger that the heart has ever known;
So we should seek Him, day by passing day,
In the deep solitude of some still place,
And learn from Him the high and holy way
Of peace and patience, charity and grace.